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The Blessing of the Waters on the Eve of the Epiphany

The Blessing of the Waters
on the
Eve of the Epiphany

THE GREEK, LATIN, SYRIAC, COPTIC, AND RUSSIAN VERSIONS, EDITED OR TRANSLATED FROM THE ORIGINAL TEXTS

THE LATIN BY

JOHN, MARQUESS OF BUTE, K.T.

THE REST FOR HIM, AND WITH HIS HELP IN PART, BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT.

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I. THE LATIN VERSION 1–46

The Latin text has been edited from 'Rituale | Romanum | 'Pauli Quinti | Pontificis Maximi | jussu editum | inde vero | 'A Benedicto xiv. P. M. | auctum, et castigatum. | In quo, 'quae Parochis ad administrationem | Sacramentorum, Bene-'dictiones, | et Conjurationes necessaria censentur, | accu-'rate sunt posita. | Romae | ex typographia de Romanis | 'MDCCCXVI. | Facta a praesidibus facultate.' This edition is now rare. The Latin text of this edition has been carefully collated with that printed in 'Benedizione | dell' Acqua | 'nel giorno | dell' Epifania | Solita farsi nella Chiesa della 'Venerabile | Archiconfraternità | delle | Sagre Stimmate | 'del Padre | S. Francesco | in Roma. | In Roma, nella 'Stamparia del Bernabò, l'anno MDCCXIII. | Con licenza 'de' superiori,' | and the variant readings have been printed in footnotes. It has been thought well to reproduce the music to which certain parts of the service were sung according to the former work. On December 6, 1890, a New Form of the Blessing of the Waters on the Eve of the Epiphany was approved by the Congregation of Sacred Rites; this was ordered to be printed at Ratisbon on September 17, 1892, and the edition duly appeared at Ratisbon in 1893. The Latin text of the editions in the New Form will be found on pp. 43–46 of the present work.

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II. THE RUSSIAN VERSION OF THE ORDER OF THE GREAT SANCTIFICATION OF THE WATER ON THE HOLY EPIPHANY 47-64

Of this important version of the service an English rendering only is here given, for it was deemed unnecessary to reprint the original text, which has been ably edited by A. v. Maltzew in his 'Bitt- Dank- und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes' (deutsch und slavisch), Berlin, 1897, vol. iv. p. 516 ff. A rendering of the 'Prayer of Sophronios, Patriarch of Jerusalem,' has been added. An English translation of the Russian form of the service will be found in 'Book of Needs of the Holy Orthodox Church, with an Appendix containing Offices for the Laying On of Hands,' by G. V. Shann, London, 1894.

III. THE SYRIAC VERSIONS 65-101

An examination of the Syrian Service-books in the British Museum shows that two forms of the Order of the Blessing of the Waters of the Epiphany were extant between the eighth and fourteenth centuries, and that one of these was much longer than the other; both forms are given in the following pages in Syriac and in English. The shorter form is edited from Add. 14,495, a MS. of the tenth or eleventh century, and the longer form from Add. 14,499, a MS. of the same date. The title of the longer work is of interest, for it says that the Order 'hath been done recently out of the Greek,' ܕܢܦܩ ܡܚܕܬܐܝܬ ܡܢ ܝܘܢܝܐ. Now in one of the British Museum MSS. (Add. 14,496, fol. 28 *b*) we have an imperfect copy of an emended version of the Order of the Blessing of the Waters of the Epiphany which is attributed to Jacob of Edessa, ܬܘܪܓܡܐ ܐܚܪܢܐ ܕܒܘܪܟܢ ܡ̈ܝܐ . . . ܕܐܝܬܘܗܝ,

PAGE

܀ ܐܘܪܗܝܐ ܝܥܩܘܒ ܕܡܪܝ ܬܘܪ̈ܓܡܐ, and in a MS. quoted by Assemânî, *Bibliotheca Orientalis*, tom. i. p. 486, col. 1, we have the words, ܘܗܢܐ ܐܝܟ ܬܘܪ̈ܓܡܐ ܚܕܬܐ ܘܚܬܝܬܐ ܕܡܪܝ ܝܥܩܘܒ, 'And this is according to the new and accurate [version] of Mâr Jacob,' added as a note to the Order of the Benediction of the Waters. If the ascription of the new and accurate version done out of the Greek to Jacob of Edessa be correct, it follows that the version must be as old as the latter half of the seventh century, for this voluminous writer died at Tell-'Addâ, A.D. 708 or A.D. 710. The words, 'which hath been translated recently from the Greek,' that appear in the title of the longer version printed in the present work refer, presumably, to the version made by Jacob of Edessa, and their presence in a MS. which was written about three hundred years after his death is due, no doubt, to the fact that the scribe made his copy from an old MS. of the eighth century wherein he found them written, and that he copied the title exactly as he found it. The following are the Syriac MSS. in the British Museum which contain copies of the service:—Add. 14,494, fol. 16*a*; Add. 14,518, fol. 17*a*; Add. 14,493, fol. 162*b*; Add. 14,496, fol. 25*a*, fol. 28*b*; Add. 17,128, fol. 60*b*; Add. 14,495, fol. 62*b*; Add. 14,499, fol. 25*b*; Add. 14,667, fol. 16*b*; Add. 14,715, fol. 153*a*; Add. 17,230, fol. 20*a*; Add. 17,129, fol. 41*a*. The MSS. are described in detail in Wright, *Catalogue of the Syriac MSS. in the British Museum*, vol. i. pp. 217 ff.

IV. THE COPTIC VERSION 102–137

The text of this version of the service is taken from the Second Part of Tuki's ⲉⲩⲭⲟⲗⲟⲅⲓⲟⲛ, printed in Coptic and Arabic at Rome, 1761–2, pp. ⲥⲙ̅ⲑ̅ ff., and a few misprints have been corrected.

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V. ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΑΓΙΑΣΜΟΥ ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ 138–148

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The Greek texts of the Great and the Little Orders of the Blessing of the Waters are added for purposes of comparison; the edition followed is that given in the ΕΥΧΟΛΟΓΙΟΝ which was printed at Venice in 1898, p. 339 ff. and p. 350 ff.

The Blessing of the Waters*

on the

Eve of the Epiphany.

Benedictio Aquae quae fit in Vigilia Epiphaniae.

In Vigilia Epiphaniae, post Completorium, vel etiam lecta nona Lectione in Matutino, Sacerdos indutus sacris vestibus cum pluviali, et Diaconus et Subdiaconus, sacris sui ordinis vestibus induti, praecedentibus Acolythis, cum Cereis et Cruce, et thuribulo, et aliis sequentibus Clericis, veniant ad locum, ubi paratus est alveolus cum aqua. Ed dum recedunt de Choro, cantent sequens Responsorium, cantoribus illud inchoantibus, et procedentibus. Deinde totus Chorus sequatur Responsorium.

Hodie coeli aperti sunt: et mare dulce factum est: terra

Blessing of the Waters on the Eve of the Epiphany.

After Compline, on the Eve of the Epiphany, or after the reading of the Ninth Lesson at Matins, the Priest clad in Amice, Alb, Girdle, and white Stole and Cope, and a Deacon and sub-Deacon likewise fully vested, and preceded by the acolytes carrying incense, and the Processional Cross between two lighted candles followed by the choir, proceed to the place where is the receptacle[1] of the water. During the Procession is sung the following Responsory[2].

This day the heavens were opened, and the sea was made

[1] When the writer saw the ceremony performed in the church of Sant' Andrea in Valle, at Rome, the water was in a large silver vessel somewhat like a wine-cooler, placed upon a table in the middle of the Nave. In Egypt there are tanks for the purpose adjoining the churches in the cities; but he understands that in Christian districts the Nile itself is blessed, and it seems to be more usual to bless a natural river where it can conveniently be done. At St. Petersburg this is the Neva, in the frozen surface of which a hole is cut in order to get at the water, near which a chapel beautifully decorated, in honour of the Baptist, is built of blocks of ice. In Abyssinia, if the stream nearest to the church is not sufficiently large it is dammed at a convenient spot so as to make a pool.

[2] F. Il Sacerdote, dopo Nona, vestito di Piviale, con Diacono, e Suddiacono vestiti delle sagre vesti, precedendo gli Accoliti con candele accese, e arrivati al luogo preparato, si canta da due Cantori il seguente Responsorio.

* Among the notes in the following pages will be found a number of variants taken from the edition of the service entitled *Benedizione dell' acqua*

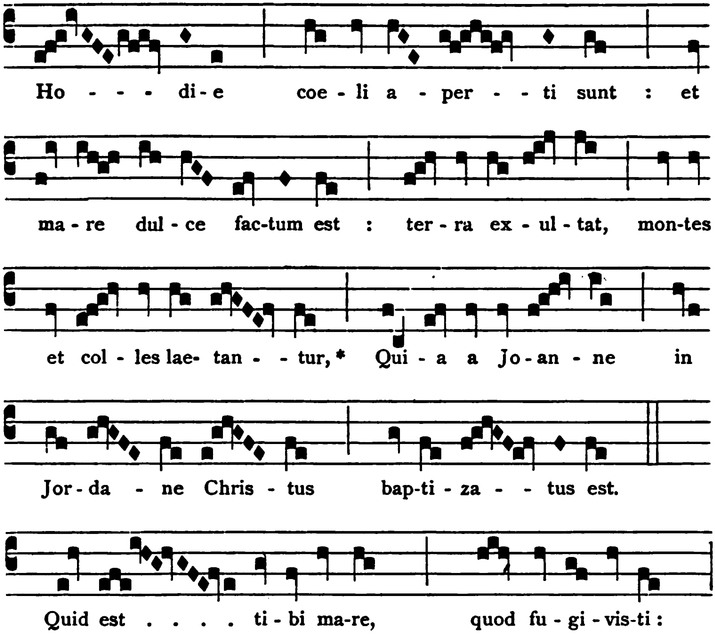
exultat, montes et colles laetantur, quia a Joanne in Jordane Christus baptizatus est.

sweet: the earth rejoiceth and the mountains and hills are glad, because that Christ is baptized of John in Jordan.

Verse.

Quid est tibi mare, quod fugivisti[1]: et tu Jordanis, quia conversus es retrorsum?

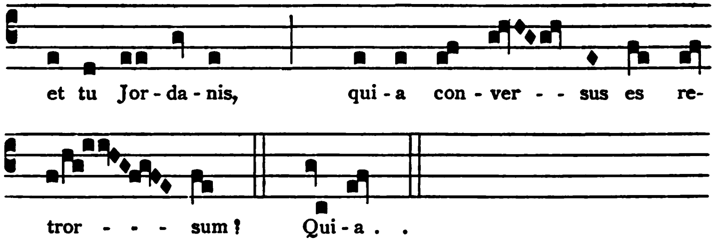
[2] What aileth thee, O thou sea, that thou fleest? and thou Jordan, that thou art driven back?



nel giorno dell' Epifania. Solita farsi nella Chiesa della Venerabile Archiconfraternità delle sagre Stimmate del padre S. Francesco in Roma (con licenza de' superiori), which was printed at Rome in MDCCXIII. This edition is described as F. It contains twenty-seven small quarto pages, and gives the rubrics in Italian.

[1] F. fugisti.

[2] Ps. cxiv. 5.



Answer.

Quia a Joanne in Jordane Christus baptizatus est.

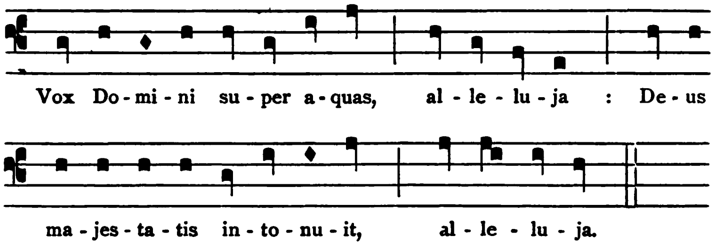
Because that Christ is baptized of John in Jordan.

On arriving at the water the following is sung[1]*:*

Antiphon.

Vox Domini super aquas, alleluja: Deus majestatis intonuit, alleluja.

The voice of the Lord is upon the waters—Alleluia—the God of glory thundereth—Alleluia.



Psalm xxviii.

Afferte Domino, &c.
Gloria Patri, &c.
Sicut erat, &c.

Give unto the Lord, &c.
Glory be to the Father, &c.
As it was, &c.

Antiphon.

Vox Domini super aquas,

The voice of the Lord is

[1] F. Finito il Responsorio avanti l' Acqua preparata, i Cantori dicono l' Antifona.

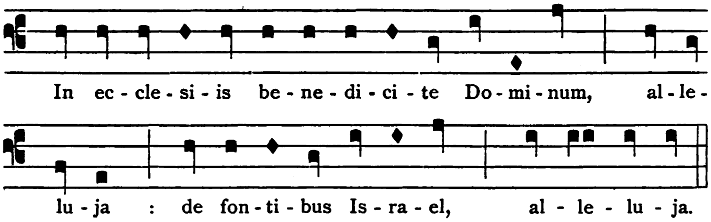
alleluja: Deus majestatis intonuit, alleluja.

upon the waters—Alleluia—the God of glory thundereth—Alleluia.

Antiphon.

In ecclesiis benedicite Dominum, alleluja: de fontibus Israel, alleluja.

Bless ye the Lord in the congregations — Alleluia — Ye that are of the fountains of Israel—Alleluia.



Psalm lxvii.

Exurgat Deus.

Gloria Patri, &c.

Sicut erat, &c.

In ecclesiis benedicite Dominum, alleluja: de fontibus Israel, alleluja.

Let God arise.

Glory be to the Father, &c.

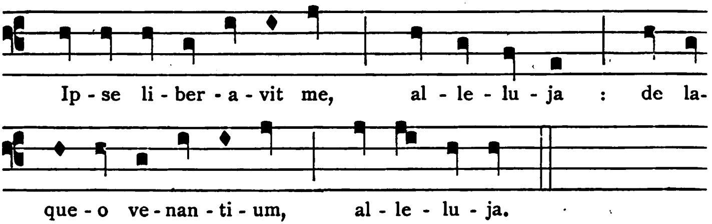
As it was in the beginning, &c.

Bless ye the Lord in the congregations — Alleluia — Ye that are of the fountains of Israel—Alleluia.

Antiphon.

Ipse liberavit me, alleluja: de laqueo venantium, alleluja.

He hath delivered me—Alleluia—from the snare of the fowler—Alleluia.



Psalm xc.

Qui habitat, &c.	He that dwelleth, &c.
Gloria Patri, &c.	Glory be to the Father, &c.
Sicut erat, &c.	As it was, &c.

Antiphon.

Ipse liberavit me, alleluja: de laqueo venantium, alleluja.	He hath delivered me—Alleluia—from the snare of the fowler—Alleluia.

The Priest standing in the middle of the choir sings[1]*:*

Exaudi nos, Domine.	Hear us, O Lord.

Choir.

Quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice nos, Domine.	For Thy loving kindness is good: turn unto us according to the multitude of Thy tender mercies, O Lord.

Priest.

Salvum me fac Deus, quoniam intraverunt aquae	Save me, O God, for the waters are come in

Choir.

Usque ad animam meam.	Unto my soul.

Priest.

Gloria Patri, &c.	Glory be to the Father, &c.

Choir.

Sicut erat, &c.	As it was, &c.

Priest.

Exaudi nos, Domine.	Hear us, O Lord.

Choir.

Quoniam benigna est misericordia tua; secundum multi-	For Thy loving kindness is good. Turn unto us according

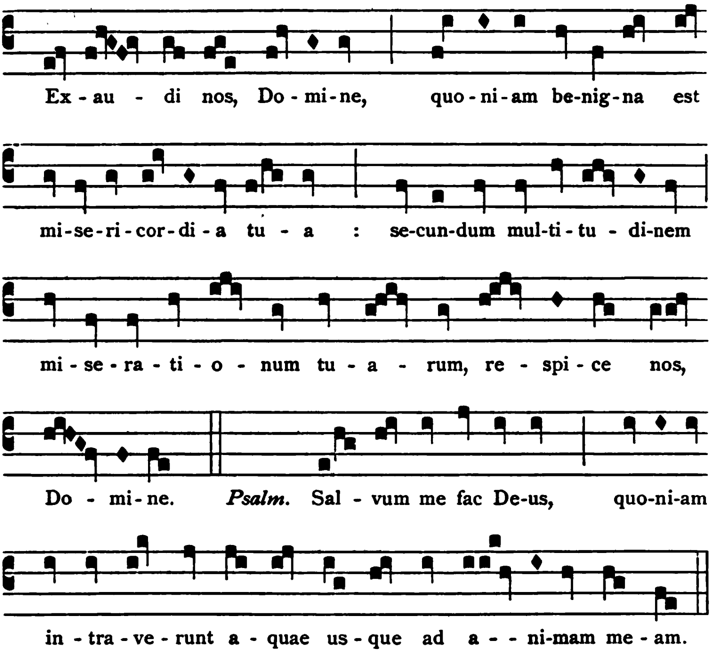
[1] F. Finite le sopradette cose, il Sacerdote andando nel mezzo del Coro, con voce alta dice.

tudinem miserationum tuarum, respice nos, Domine[1].

Salvum me fac Deus, quoniam intraverunt aquae usque ad animam meam.

to the multitude of Thy tender mercies, O Lord.

Save me, O God, for the waters are come in unto my soul.



Gloria Patri, &c.
Sicut erat, &c.

Glory be to the Father, &c.
As it was, &c.

Kyrie, Eleison.
Christe, Eleison.
Kyrie, Eleison.

[1] F. Finito ciò, si dicono le Litanie da due Cantori, ripetendo il Coro lo stesso nella forma seguente. Kyrie eleison, etc.

Christe, audi nos.	O Christ, hear us.
Christe, exaudi nos.	Graciously hear us, O Christ.
Pater de coelis Deus, miserere nobis.	O God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	O God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	O God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, miserere nobis.	O Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genetrix, ora pro nobis.	Holy Mother of God, pray for us.
Sancta Virgo Virginum, ora pro nobis.	Holy Virgin of virgins, pray for us.
Sancte Michael, ora pro nobis.	Holy Michael, pray for us.
Sancte Gabriel, ora pro nobis.	Holy Gabriel, pray for us.
Sancte Raphael, ora pro nobis.	Holy Raphael, pray for us.
Omnes sancti Angeli et Archangeli, orate pro nobis.	O all ye holy Angels and Archangels, pray for us.
Omnes sancti beatorum spirituum ordines, orate pro nobis.	O all ye holy orders of blessed spirits, pray for us.
Sancte Joannes Baptista, ora pro nobis.	Holy John the Baptist, pray for us.
Sancte Joseph, ora pro nobis.	Holy Joseph, pray for us.
Omnes sancti Patriarchae et Prophetae, orate pro nobis.	O all ye holy Patriarchs and Prophets, pray for us.
Sancte Petre, ora pro nobis.	Holy Peter, pray for us.
Sancte Paule, ora pro nobis.	Holy Paul, pray for us.
Sancte Joannes, ora pro nobis.	Holy John, pray for us.

Sancte Marce, ora pro nobis.	Holy Mark, pray for us.
Omnes sancti Apostoli et Evangelistae, orate pro nobis.	O all ye holy Apostles and Evangelists, pray for us.
Sancte Stephane, ora pro nobis.	Holy Stephen, pray for us.
Sancte Laurenti, ora pro nobis.	Holy Laurence, pray for us.
Sancte Vincenti, ora pro nobis.	Holy Vincent, pray for us.
Sancte Theodore, ora pro nobis.	Holy Theodore, pray for us.
Omnes sancti Martyres, orate pro nobis.	O all ye holy Martyrs, pray for us.
Sancte Silvester, ora pro nobis.	Holy Sylvester, pray for us.
Sancte Gregori, ora pro nobis.	Holy Gregory, pray for us.
Sancte Martine, ora pro nobis.	Holy Martin, pray for us.
Sancte Augustine, ora pro nobis.	Holy Augustin, pray for us.
Omnes sancti Pontifices et Confessores, orate pro nobis.	O all ye holy Bishops and Confessors, pray for us.
Sancte Benedicte, ora pro nobis.	Holy Benedict, pray for us.
Sancte Dominice, ora pro nobis.	Holy Dominic, pray for us.
Sancte Francisce, ora pro nobis.	Holy Francis, pray for us.
Sancte Antoni, ora pro nobis.	Holy Anthony, pray for us.
Omnes sancti Monachi et Eremitae, orate pro nobis.	O all ye holy Monks and Hermits, pray for us.
Sancta Maria Magdalena, ora pro nobis.	Holy Mary Magdalen, pray for us.
Sancta Agnes, ora pro nobis.	Holy Agnes, pray for us.
Sancta Agatha, ora pro nobis.	Holy Agatha, pray for us.

Sancta Ursula cum tuo comitatu[1], ora pro nobis.

Omnes Sancti et Sanctae Dei, intercedite pro nobis.

Propitius esto,
Parce nobis, Domine.

Propitius esto,
Exaudi nos, Domine.

Ab omni malo, libera nos, Domine.

Ab omni peccato, libera nos, Domine.

A morte perpetua, libera nos, Domine.

Per mysterium sanctae Incarnationis tuae, libera nos, Domine.

Per Adventum tuum, libera nos, Domine.

Per Nativitatem tuam, libera nos, Domine.

Per Baptismum et sanctum Jejunium tuum, libera nos, Domine.

Per Crucem et Passionem tuam, libera nos, Domine.

Per Mortem et Sepulturam tuam, libera nos, Domine.

Per Sanctam Resurrectionem tuam, libera nos, Domine.

Per admirabilem Ascensionem tuam, libera nos, Domine.

Holy Ursula and all thy company, pray for us.

O all ye holy men and women, children of God, make intercession for us.

Be merciful,
Spare us, O Lord.

Be merciful,
Graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all sin, deliver us, O Lord.

From everlasting death, deliver us, O Lord.

Through the mystery of Thine Holy Incarnation, deliver us, O Lord.

Through Thy Coming, deliver us, O Lord.

Through Thy Birth, deliver us, O Lord.

Through Thy Baptism and holy fasting, deliver us, O Lord.

Through Thy Cross and suffering, deliver us, O Lord.

Through Thy Death and Burial, deliver us, O Lord.

Through Thine holy Rising again, deliver us, O Lord.

Through Thy wonderful Ascension, deliver us, O Lord.

[1] In F. this petition is obliterated with ink.

Per Adventum Spiritus Sancti Paracliti, libera nos, Domine.

Through the coming of the Holy Ghost the Comforter, deliver us, O Lord.

In die judicii, libera nos, Domine.

In the Day of Judgement, deliver us, O Lord.

Peccatores, te rogamus, audi nos.

We sinners beseech Thee to hear us.

Ut nobis parcas, te rogamus, audi nos.

That Thou wouldest spare us, we beseech Thee to hear us.

Ut nobis indulgeas, te rogamus, audi nos.

That Thou wouldest pardon us, we beseech Thee to hear us.

Ut Ecclesiam tuam Sanctam regere et conservare digneris, te rogamus, audi nos.

That it may please Thee to rule and preserve Thine Holy Church, we beseech Thee to hear us.

Ut dominum[1] Apostolicum et Omnes Ecclesiasticos Ordines in sancta religione conservare digneris, te rogamus, audi nos.

That it may please Thee to preserve our apostolic Lord, and all orders of the Church in holy religion, we beseech Thee to hear us.

The Priest rises and says[2]*:*

Ut hanc aquam benedicere, digneris,

That it may please Thee to bless this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

Priest.

Ut hanc aquam benedicere, et sanctificare digneris,

That it may please Thee to bless and hallow this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

[1] F. domnum (sic).

[2] F. Quì il Sacerdote, che fa l' uffizio, levandosi in piedi nel mezzo dice per tre volte i tre seguenti versetti con alzare la voce gradatamente.

Priest.

Ut hanc aquam benedicere, et sanctificare, et consecrare digneris,

That it may please Thee to bless, hallow, and consecrate this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

Then the Litany continues[1]*:*

Ut nosmet ipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.

That it may please Thee to strengthen and keep us in Thine holy service, we beseech Thee to hear us.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.

That Thou wouldest reward with everlasting goods all them that do good to us, we beseech Thee to hear us.

Ut fructus terrae dare et conservare digneris, te rogamus, audi nos.

That it may please Thee to give and preserve to our use the fruits of the earth, we beseech Thee to hear us.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.

That it may please Thee to grant eternal rest unto all the faithful departed, we beseech Thee to hear us.

Ut nos exaudire digneris, te rogamus, audi nos.

That it may please Thee graciously to hear us, we beseech Thee to hear us.

Agnus Dei, qui tollis peccata mundi,

Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi,

Exaudi nos, Domine.

O Lamb of God, that takest away the sins of the world,

Spare us, O Lord.

O Lamb of God, that takest away the sins of the world,

Graciously hear us, O Lord.

[1] F. Dopo seguono i Cantori.

Agnus Dei, qui tollis peccata mundi,

Miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Christ, hear us.

Graciously hear us, O Christ.

Kyrie, Eleison.

Christe, Eleison.

Kyrie, Eleison.

Priest.

Pater Noster

Our Father

The Lord's Prayer is continued inaudibly till he ends

et ne nos inducas in tentationem,

and lead us not into temptation,

Answer.

sed libera nos a malo.

but deliver us from evil.

Priest.

Salvos nos fac Domine Deus noster,

Save us, O Lord our God,

Answer.

Et congrega nos de nationibus.

And[1] gather us from among the nations.

Priest.

Ut confiteamur Nomini sancto tuo,

To give thanks unto Thine Holy Name,

Answer.

Et gloriemur in laude tua.

And to triumph in Thy praise.

Priest.

Benedictus Dominus Deus Israel a saeculo,

Blessed be the Lord God of Israel from everlasting,

[1] Psalm cvi. 47.

Answer.

Et usque in saeculum: fiat, fiat.

To everlasting. Amen, Amen.

The Priest blows thrice over the water, saying:

Exsufflo[1] te omnis legio Satanae, in nomine Patris, et Filii, et Spiritus Sancti, Amen.

All crew of Satan, I blow thee away, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Exorcizo te, creatura aquae, in nomine Patris, et Filii, et Spiritus Sancti, ne communices ulli spiritui immundo; dabis honorem viventi, atque regnanti, Patri, et Filio, et Spiritui Sancto; ut ubicumque aspersa fueris, spiritus immundus ab eo loco recedat. Itemque adjuro te, creatura aquae, in nomine Jesu Christi Nazareni, Filii Dei vivi, regis et judicis nostri; ut sis purgatio, et sanctificatio hominum, quos Deus ad suam sanctam gratiam vocare dignatus est. Te ergo invoco, Domine Sancte, Pater omnipotens, aeterne Deus; ut hanc aquam exorcizare, et benedicere pro tua pietate digneris; ut omnis immundus spiritus locum in ea ultra non habeat, vel potestatem: sed ubicumque aspersa fuerit, Angelorum tuorum ibi descendat exercitus. Per eum, qui ven-

O water which God hath made, I command thee, in the name of the Father and of the Son, and of the Holy Ghost, that thou have no part with any unclean spirit. Thou shalt give honour unto Him that liveth and reigneth, unto the Father, and unto the Son, and unto the Holy Ghost, that wheresoever thou shalt be sprinkled the unclean spirit shall go away from that place. Likewise, O water which God hath made, I command thee in the name of Jesus Christ of Nazareth, the Son of the living God, our King and our Judge, that thou be the means of purification and of sanctification unto men whom it hath pleased God to call unto His Holy Grace. Wherefore, O Holy Lord, everlasting Father, eternal God, I call upon Thee that it may please Thee in Thy tender

[1] F. Exufflo.

turus est judicare vivos, et mortuos, et saeculum per ignem. Amen.

mercy to command and to bless this water, that no unclean spirit may henceforth have any place or power therein, but that wheresoever the same shall be sprinkled, there the host of Thine Angels may come down. Through Him Who will come to judge the living and the dead, and the world by fire.

Answer.

Amen.

The sub-Deacon or an Acolyte reads:

Lectio libri Numeri.

(The Lesson is taken from the Book of Numbers, chap. xx. ver. 2.)

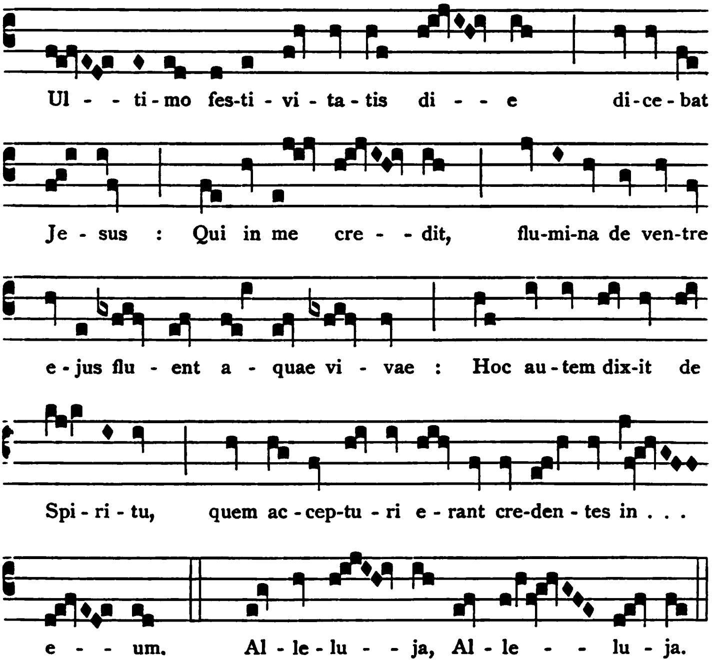
In diebus illis: Convenerunt filii Israel adversum Moysen et Aaron, et versi in seditionem, dixerunt: Da nobis aquam, ut bibamus. Ingressusque Moyses et Aaron, dimissa multitudine, in Tabernaculum foederis: corruerunt proni in terram, clamaveruntque ad Dominum, atque dixerunt: Domine Deus, exaudi clamorem hujus populi, et aperi eis thesaurum tuum, fontem aquae vivae, ut satiati, cesset murmuratio eorum. Et apparuit gloria Domini super eos.

In those days: The children of Israel gathered themselves together against Moses and Aaron, and chode and said: Give us water that we may drink. And Moses and Aaron went from the presence of the assembly into the Tabernacle of the Covenant, and fell upon their faces, and cried unto the Lord, and said: O Lord God, give ear unto the cry of this people and open unto them Thy treasure—even a spring of living water, that their thirst may be quenched and that their murmuring come to an end. And the glory of the Lord appeared over them.

Choir.

Ultimo festivitatis die dicebat Jesus: Qui in me credit,[1] flumina de ventre ejus fluent aquae vivae: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Alleluja, Alleluja.

In the last day of the feast Jesus said: He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe in Him shall receive. Alleluia, Alleluia.



Verse.

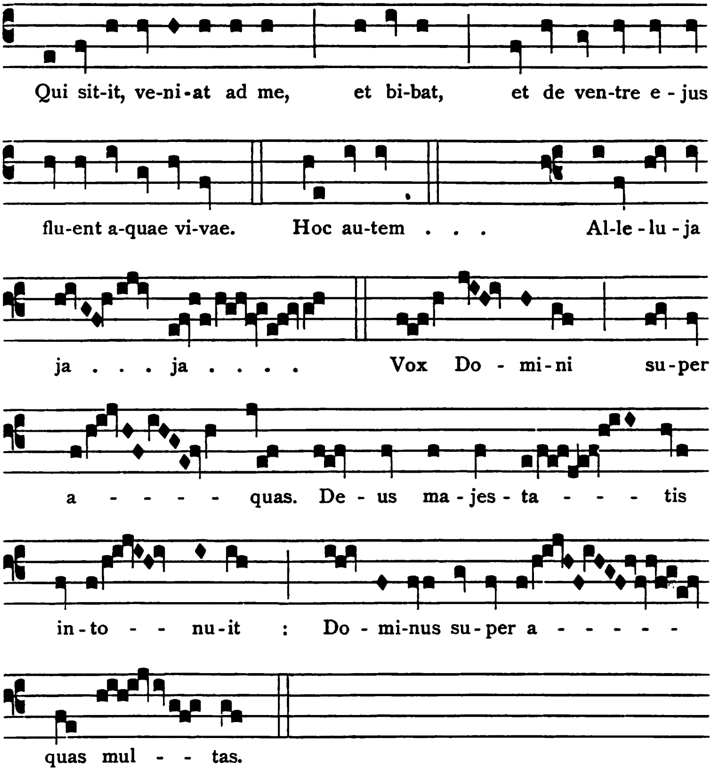
Qui sitit, veniat ad me, et bibat, et de ventre ejus fluent

If any man thirst let him come unto Me and drink, and out of

[1] F. qui in me credunt.

aquae vivae. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Alleluja, Alleluja.

his belly shall flow rivers of living water: but this spake He of the Spirit, which they that believe on Him should receive. Alleluia, Alleluia.



Vox Domini super aquas. Deus majestatis intonuit: Dominus super aquas multas.

The voice of the Lord is upon the waters, the God of glory thundereth. The Lord is upon many waters.

The Deacon[1] asks a blessing in the usual manner, and then sings:

Dominus vobiscum.

The Lord be with you.

Answer.

Et cum spiritu tuo.

And with thy spirit.

Deacon.

Sequentia Sancti Evangelii secundum Joannem.

Here followeth from the Holy Gospel according to John (chap. vii. 37).

Choir.

Gloria tibi, Domine.

Glory be to Thee, O Lord.

Deacon.

In illo tempore: In novissimo autem die magno festivitatis stabat Jesus, et clamabat, dicens: Si quis sitit, veniat ad me, et bibat. Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum.

At that time: In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him shall receive.

Priest.

Exorcizo te, creatura aquae, per Deum vivum, per Deum verum, per Deum Sanctum, per Deum totius creatorem: ut te mundam exhibeas contra omnem morbum, atque insidias inimici, et diabolicas potestates: ut ubicumque aspersa fueris, sit propitio Deo defensa domus ejus[2]. Et sicut defensae fuerunt in

O water which God hath made, I command thee by the living God, by the true God, by the Holy God, by God the maker of all: that thou show thyself clean against all diseases and snares of the enemy and powers of the devil: that wheresoever thou shalt be sprinkled that house may be shielded by

[1] F. Qui il Diacono piglia la Benedizione, e dice l' Evangelio. Si portano i Ceroferarii, e l' Incenso.

[2] F. Domus ipsa.

Aegypto domus Hebraeorum[1] per signum sanguinis Agni; sic defendantur Domine domus famulorum, famularumque tuarum, per aspersionem hujus aquae. In ipsius nomine te exorcizo, qui verbo suo fontem te manare praecepit. Et in ipsius nomine te exorcizo, qui filios Israel per medium maris eduxit. In ipsius nomine te exorcizo, qui super te suis sanctis pedibus ambulavit. Et in ipsius nomine te exorcizo, quem Joannes in te baptizavit: ut omnis spiritus erroris, et omnes phantasiae daemonum per te aspersae effugiant, et separentur de eodem loco. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

the mercy of God. And even as the houses of the Hebrews in Egypt were shielded by the sign of the blood of the Lamb, so may the houses of Thy servants and of Thine handmaids, O Lord, be shielded by the sprinkling of this water. I command thee in the Name of Him Who by His word made thee to spring forth as a fountain. I command thee in the Name of Him Who led the children of Israel through the midst of the sea. I command thee in the Name of Him Who walked upon thee with His own Holy Feet. I command thee in the Name of Him Whom John baptized in thee: that every straying spirit and every deceit of fiends upon which thou shalt be cast may flee, and pass away from that place. Through the same our Lord Jesus Christ Thy Son, Who will come to judge the living and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura aquae, In nomine Dei Patris Omnipotentis et in nomine Domini

O water which God hath made, I command thee in the Name of God the Father Almighty,

[1] F. Ebreorum.

nostri Jesu Christi, ut omnis immundus spiritus, vel incursio Satanae separentur a te, creatura aquae. Proinde ergo efficere aqua exorcizata ad effugandum omne phantasma inimici, et ipsum inimicum eradicare, et effugare valeas, in nomine Dei Patris Omnipotentis: Qui cum eodem Filio suo et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

and in the Name of our Lord Jesus Christ, that every unclean spirit and every in-coming of Satan may pass away from thee, O water which God hath made. Thenceforth therefore be thou made water commanded to put to flight every deceit of the enemy, and be thou powerful to drive out the enemy himself and to put him to flight in the Name of God the Father Almighty, Who with the same His Son and the Holy Ghost liveth and reigneth for ever and ever.

Answer.

Amen.

Priest.

Benedic Domine hanc aquam benedictione coelesti, et assistat super eam virtus Spiritus sancti; ut ubicumque aspersa fuerit, longe recedat virtus inimicorum, verbera phantasmatum, incursio turbinum, percussio fulminum, laesio tonitruorum, calamitates[1] tempestatum: omnis denique spiritus procellarum, te ipso benedicente, effugetur. Qui vivis et regnas in saecula saeculorum. Amen.

Bless this water, O Lord, with Thy blessing from heaven and let the power of Thine Holy Spirit rest thereon, that wheresoever the same shall be sprinkled no power of the enemy may draw nigh, no delusion strike, no whirlwind break in, no lightning smite, no thunder harm, no storm work evil, and by Thy blessing every breath of the tempest be driven away; Who livest and reignest for ever and ever.

Answer.

Amen.

[1] F. calamitas tempestatum.

Then he continues over the salt:

Virtutis tuae invictam fortitudinem deprecor, Domine sancte, Pater omnipotens, aeterne Deus, super hoc sal, cui non minimam gratiam conferre dignatus es, ut ex illo possint universa condiri, quae hominibus ad escam per tuum Filium Dominum nostrum procreari jussisti; per quem te, Domine, supplices exoramus, ut sal istud sanctificare, et benedicere, et consecrare pro tua pietate digneris, ut ex vultu Divinae Majestatis tuae, virtutem tuam contra omnes immundos spiritus possit accipere. Expellat de tabernaculis famulorum, famularumque tuarum, quidquid potest pestiferum esse : et exhibeat plenum salutis effectum. Deterreat praestigia, phantasmataque compescat, per signum sanctae Crucis Filii tui Domini nostri; et tutelam fidelissimam desiderantibus praestet, per hoc tuum Domine Jesu Christe signaculum quod nullius dolus, nullius pertinacia designavit.

O Holy Lord, Almighty Father, everlasting God, I call down the unconquered strength of Thy power upon this salt, whereunto it hath pleased Thee to give favour not a little, that therewith all things should be preserved which Thou hast commanded through Thy Son our Lord Jesus Christ to be made for meat unto men. Through Him, O Lord, we humbly beseech Thee that it may please Thee of Thy goodness to hallow, bless and consecrate this salt, that the same may receive from the presence of Thy Divine Majesty Thy power against all unclean spirits. May the same drive away from the dwellings of Thy menservants and of Thy maidservants whatsoever may bring sickness, and may it manifest fullness of health. May the same scare away deceptions and restrain illusions through the sign of the Holy Cross of Thy Son our Lord, and give right faithful protection unto all that will have it; through this Thy sign, O Lord Jesus Christ, which is portrayed by no craft and no perversity.

Then he continues over the salt:

Benedico te, creatura salis, in nomine Patris, et Filii, et Spiritus sancti: qui te ad tutelam humani generis procreavit et populo venienti ad credulitatem, per servos consecrari praecepit. Proinde rogamus te, Domine Deus noster, ut haec creatura salis, in nomine sanctae Trinitatis, efficiatur salutare Sacramentum, sitque perfecta medicina in visceribus fidelium tuorum. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

O salt which God hath made, I bless thee in the Name of the Father, and of the Son, and of the Holy Ghost: Who hath made thee for the safety of mankind and hath commanded His servants to consecrate thee for the people who come to believe in thee. Thenceforth we beseech Thee, O Lord our God, that this salt which Thou hast made may become in the Name of the Holy Trinity a mystery of health, and may be a perfect medicine in the bowels of Thy faithful people. Through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Intuere, Domine, hanc creaturam salis, quam usibus humani generis tribuisti: et petimus, omnipotens aeterne Deus, per signum Crucis Unigeniti Filii tui Domini nostri Jesu Christi; ut ubicumque aspersa fuerit aqua hoc sale commixta, sit efficax ad evacuandam omnem adversariam potestatem inimici: consumet, et arefaciat, nihilque ibi remaneat immundum, nihil

Look down, O Lord, upon this salt which Thou hast made, and hast given for the use of mankind; and we ask Thee, O Almighty and everlasting God, through the sign of the Cross of Thine only begotten Son our Lord Jesus Christ, that wheresoever there shall be sprinkled water mingled with this salt the same may be effectual to put away every power of the enemy that is

pestiferum ; sed per invocationem nominis tui, sit nobis mundum ac benedictum, per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

against us ; let it make it to consume and to wither away, and let nothing thus remain that is unclean or that may bring sickness ; but through the calling upon Thy Name let it be unto us clean and blessed, through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura salis, per Deum verum, per Deum sanctum, per Deum totius creatorem ; per eum, qui te per Eliseum Prophetam in aquam mitti jussit, ut sanaretur sterilitas aquae. Qui per Apostolum Paulum dicere dignatus est ; Sit cor vestrum sale conditum. Ideoque efficere sal ad exorcizandum, ad evacuandum, et expellendum inimicum, omnemque virtutem, et putredinem ejus, in nomine Domini nostri Jesu Christi : Qui venturus est judicare vivos, et mortuos, et saeculum per ignem. Amen.

O salt which God hath made, I command thee by the true God, by the Holy God, by God the maker of all, by Him Who commanded the Prophet Elisha to cast thee into the water, that the barrenness of the water might be healed, and Who was pleased to say through the Apostle Paul [1], 'Let your hearts be seasoned with salt.' Be thou therefore made salt to command, and to put away, and to cast out the enemy and all his power and rottenness, in the Name of our Lord Jesus Christ, Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

[1] These words do not occur in St. Paul, who only mentions salt once, viz. in Col. iv. 6 : 'let your speech be alway with grace seasoned with salt.'

Priest.

Oremus.

Dominus et Salvator noster Jesus, antequam ad caelos ascenderet, Apostolis suis mandavit, dicens: Habete in vobis sal: et pacem habete inter vos.

Let us pray.

Our Lord and Saviour Jesus, before He ascended into the heavens, commanded His Apostles, saying, 'Have salt in yourselves, and have peace one with another[1].'

He puts the salt into the water, saying:

Haec commixtio salis et aquae pariter fiat, in nomine Patris, et Filii, et Spiritus sancti, et in virtute Domini nostri Jesu Christi, cui est honor, et gloria in saecula saeculorum. Amen.

Be this salt and water equally mingled together, in the Name of the Father, and of the Son, and of the Holy Ghost, and in the power of our Lord Jesus Christ, unto Whom be honour and glory for ever and ever.

Answer.

Amen.

Priest.

Exorcizo te, creatura salis et aquae in nomine Patris, et Filii, et Spiritus sancti. Exorcizo te per Deum vivum. Exorcizo te per Crucifixum. Exorcizo te per Spiritum Sanctum. Per eum te exorcizo, qui te per Eliseum Prophetum sal in aquam mitti jussit, dicens: Haec dicit Dominus: Sanabitur aqua ista: et non erit in ea mors neque sterilitas. Per ipsius nomen te adjuro, qui divina voce oris sui Apostolis suis locutus est, di-

O salt and water which God hath made, I command thee in the Name of the Father, and of the Son, and of the Holy Ghost. I command thee by the living God. I command thee by Him Who was crucified. I command thee by the Holy Ghost. I command thee by Him Who bade Elisha the Prophet to cast thee into the water, saying: 'Thus saith the Lord, that water shall be healed and there shall not be therein death nor barren-

[1] St. Mark ix. 50.

cens: Vos estis sal terrae: et cor vestrum sit sale conditum: ut omnes, qui ex te sumpserint, sint sanctificati in animabus, et corporibus: ut ubicumque aspersa fueris, effugias inimicum: et praestes omnibus remissionem peccatorum: expellas insidias, et excludas omnes daemonum tentationes. Te autem conditor, et restaurator omnium elementorum tuorum, qui haec fluenta tuo nomine sanctificata, ad purgationem locorum proficere jussisti, deprecor, ut nominis tui invocata majestate, gratiam Spiritus Sancti haec aqua accipiat: valeatque ad expellendas diabolicas artes, per manus servorum tuorum aspersa, et per sanctificationem, quam tu, Domine, sanctificando sanctificas, et benedicendo benedicis: ut omnis immundus spiritus, aspersione hujus aquae repulsus et confusus discedat, et omnis incursus Satanae, et omne phantasma, omnisque immunditia, et putredo inimicorum longe recedat. Nec consistendi, aut resistendi habeat potestatem: nec in eodem loco standi, aut

ness[1].' I call upon thee by Him Who, with the Divine voice of His mouth, spake unto His Apostles, saying: 'Ye are the salt of the earth[2],' and, 'let your heart be seasoned with salt:' that whosoever shall take of thee may be hallowed in soul and in body: that wheresoever thou shalt be sprinkled thou mayest put the enemy to flight and mayest grant unto all the remission of their sins, and mayest cast forth all snares and shut out all temptations of evil spirits. And, O Thou Who art the maker and the restorer of all things which Thou hast made, Who hast commanded that these streams which are hallowed in Thy Name shall go forth to cleanse, I beseech Thee that through the calling upon the majesty of Thy Name this water may receive of the grace of the Holy Ghost, and may avail for the casting forth of the wiles of the devil, when it is sprinkled by the hands of Thy servants, and through that hallowing which Thou, O Lord, in hallowing dost hallow and in blessing dost bless: that when

[1] 2 Kings ii. 21.

[2] Matt. v. 13.

commorandi, sed victus, et destructus discedat diabolus cum omni pompa sua. Per virtutem et gloriam Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

this water is sprinkled every unclean spirit may depart, thrust out and confounded, and that all the invasion of Satan, and every delusion, and all the filthiness and rottenness of the enemy may go far away: that the devil and all his pomp have no power to stand, or to withstand, or to remain in the same place, or to abide, but go away conquered and broken; through the power and glory of our Lord Jesus Christ, Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura aquae sale conspersa per Deum vivum, per Deum verum, per Deum totius creatorem, qui te in principio separavit ab arida, et in quatuor fluminibus dividere dignatus est: ut ubicumque portata, vel aspersa fueris, effugetur, et separetur inimicus et omnis putredo ejus, ut sit ipsa domus Deo dicata. Per virtutem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

O water sprinkled with salt, thou creature which God hath made, I command thee by the very God, by God the maker of all, Who at the beginning separated thee from the dry land and was pleased to put thee into four rivers: that wheresoever thou shalt be carried or sprinkled the enemy and all his rottenness may be set to flight and put apart, that that house may be an house dedicated unto God; through the power of our Lord Jesus Christ, Who is to come to

judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Te autem, creatura aquae, adjuro per Deum vivum, per Deum verum, per Deum sanctum : per eum te adjuro, qui te in principio separavit ab arida. Adjuro te per Deum vivum; qui te de fonte paradisi manare fecit :

But thee, O water which God hath made, I charge by the living God, by the very God, by the Holy God: I charge thee by Him Who at the beginning separated thee from the dry land. I charge thee by the living God Who made thee to flow out of a river in Eden,

(*Here he divides the water crosswise with his hand.*)

et in quatuor fluminibus exire jussit, et totam terram rigare praecepit. Adjuro te per eum, qui in Cana Galilaeae sua potentia [te] convertit in vinum : qui super te suis sanctis pedibus ambulavit : qui tibi nomen imposuit Siloe. Adjuro te per eum, qui in te Naaman Syrum a sua lepra per manum Elisei Prophetam [2] mundavit : Aqua Sancta, Aqua Benedicta :

and commanded thee to go forth thence in four streams and to water the whole land. I charge thee by Him Who at Cana of Galilee through His power turned [thee] into wine, Who walked upon thee with His own holy feet, and Who gave unto thee the name of Siloam [1]. I charge thee by Him Who by the hand of His Prophet Elisha in thee cleansed Naaman the Syrian of his leprosy: O holy water, O blessed water, O water

[1] A tank outside Jerusalem several times mentioned in Scripture and once (John ix. 7) spoken of by our Lord by name, but otherwise it is hard to understand the reference in the text.

[2] F. Elisaei Prophetae.

(*Here he touches the water.*)

Aqua, lavans sordes et mundans peccata. Adjuro te per Deum vivum, ut te mundam exhibeas, nec aliquam phantasiam in te retineas, sed efficiaris exorcizata, ad effugandum inimicum, et omnes actus fulguris, ut ubicumque aspersa fueris, sive in domo, sive in agro, sive in vineis, sive in seminatis campis, sive in fructibus, sive in angulis cubiculorum, sive in navibus, sive in puteis, vel si quis ex te gustaverit, fias ei defensio, et remedium sanitatis. Ipse quoque diabolus elongetur et separetur, quantum elongatum est coelum a terra, lux a tenebris, veritas a mendacio, justitia ab injustitia, dulce ab amaro : tantum elongetur et separetur ille immundus spiritus ab habitationibus famulorum, famularumque Dei. Per nomen Domini nostri Jesu Christi : qui cum Patre et Spiritu Sancto vivit et regnat per omnia saecula saeculorum. Amen.

that washest away filth and cleansest from sin. I charge thee by the living God that thou show thyself clean and keep no delusion in thee, but become commanded to set to flight the enemy, and all the actions of lightning, that wheresoever thou shalt be sprinkled, whether it be in the house, or in the field, or in the vineyards, or on the sown lands, or among the fruits, or in the corners of chambers, or in ships, or in wells, or that one shall taste of thee, that thou be unto him a shield and a healing remedy. And let the devil himself be sent afar off and put away, as far as is the heaven from the earth, light from darkness, truth from falsehood, righteousness from unrighteousness, the sweet from the bitter, so far be that unclean spirit sent afar off and put away from the dwelling of the menservants and of the maidservants of God. Through the Name of our Lord Jesus Christ, Who with the Father and the Holy Ghost liveth and reigneth world without end.

Answer.

Amen.

Priest.

Dominus vobiscum. — The Lord be with you.

Answer.

Et cum spiritu tuo. — And with thy spirit.

Priest.

Sursum corda. — Lift up your hearts.

Choir.

Habemus ad Dominum. — We lift them up unto the Lord.

Priest.

Gratias agamus Domino Deo nostro. — Let us give thanks unto our Lord God.

Choir.

Dignum et justum est. — It is meet and right so to do.

Priest.

Vere dignum et justum est, aequum et salutare; nos tibi semper, et ubique gratias agere, Domine Deus coeli et terrae: cujus virtuti subdita sunt universa: cujus verbo creata sunt omnia: supermitte, quaesumus virtutem Spiritus Sancti tui, super hanc creaturam: ut fiat aqua sanctificata, in nomine Patris, et Filii, et Spiritus Sancti. Te igitur Omnipotens Deus, altissima salus, et respector perpetuus, humiliter rogamus, et petimus, ut nos exaudias, et miserearis precibus nostris, quatenus ubicumque haec aqua aspersa fuerit, fiat te jubente

It is very meet and right, just and healthy, that we should at all times and in all places give thanks unto Thee, O Lord God of heaven and earth, unto Whose power all things are subject, by Whose word all things were made: send down, we pray Thee, the power of Thine Holy Spirit upon this thing which Thou hast made: that it may be water hallowed in the name of the Father, and of the Son, and of the Holy Ghost. Wherefore, O Almighty God, Who art the highest health and Whose eyes are ever open, we humbly beseech and pray Thee that Thou wouldest

causa purificationis. Habeat quoque perpetuam gratiam ipsa domus, fidem rectam, spem certam, caritatem perfectam, gaudium verum, honorem perpetuum, ut omnes malevoli, et invidi spiritus ab ea expellantur, et separentur. Per Dominum nostrum[1]. Amen.

graciously hear us and mercifully regard our supplications, that wheresoever this water shall be sprinkled the same may by Thine ordinance cause purification; and let that house have grace everlasting, right faith, sure hope, perfect love, true joy, everlasting honour; that all evil and ill-willing spirits thence be thrust out and put away. Through our Lord.

Answer.

Amen.

Priest.

Iterumque te alloquor aqua, quae lucis similitudinem habes, tu sub coelo, tu super coelum, tu sub terra, tu super terram. Super te invoco nomen sanctum, atque mirabile Dei Omnipotentis, qui te sua potentia convertit in vinum, suspendit super coelos, congregavit in terra, miscuit in mare. Qui te arcanis, et velocibus ventis pluere praecepit: et ad usus hominum, et lavacrum dedit: et sitientibus potum subministravit. Super aquam etiam spiritus Domini non solum ferebatur, sed etiam

Again do I speak unto thee, O water which hast likeness unto the light, thou that art under the heavens and above the heavens, thou that art under the earth and above the earth. Upon thee do I call down the holy and wonderful Name of God the Almighty, Who by His power turned thee into wine, hung thee above the heavens, gathered thee together upon the earth, and mingled thee together in the sea. Who hath commanded thee to rain in His secret and swift winds; and hath

[1] F. Per Christum Dominum nostrum.

fertur. Adjuro ergo te, creatura aquae per septiformem spiritum Dei vivi. Adjuro te per novem Ordines Angelorum. Adjuro te per vocem tonitrui coruscantis, tremendi et coelestis regis. Adjuro te per lignum mysterii[1], de quo aqua percussa statim dulcis facta est. Adjuro te per eum, qui omnia creavit, ne contemnas vocem humilitatis meae: sed expellas omnem umbram, omnes satellites adversariorum, omnes machinationes diaboli, sive spirituum immundorum, sive biothanathorum, sive errantium, sive ex invocatione magicae artis, sive praecantatorum argumenta, sive draconum et omnium volucrum, vel viperarum, quia imperat tibi Dominus Jesus Christus Filius Dei vivi: quod mox, ut aspersa fueris, in nomine Dei Sabaoth, sive in hominibus, sive in domibus, sive in vineis, sive in pecoribus, vel in quibuslibet animantibus, sive in seminatis campis, sive ab hominibus conculcata fueris; sive in navibus, sive in mari, sive in paludibus, sive in qualicumque creatura, vel in quocumque loco aspersa fueris; sive super infirmum, vel languentem, sive

given thee unto the use of men, and to wash withal; and hath granted thee for drink unto the thirsty. Upon the waters also not only did the Spirit of the Lord move but also is moving. I charge thee, therefore, O water which God hath made, by the sevenfold spirit of the living God. I charge thee by the nine orders of Angels. I charge thee by the voice of the lightning thunder of the awful and heavenly King. I charge thee by the mystic wood wherewith the waters were smitten and straightway they were made sweet. I charge thee by Him Who created all things, that thou despise not my lowly voice, but that thou cast forth every shade, all the crew of the adversaries, all the plottings of the devil, or of unclean spirits, or of vampires, or haunters, or things from the incantations of art, magic, or words of enchanters or dragons, and all birds or vipers, for the Lord Jesus Christ the Son of the Living God doth command thee that, as soon as thou shalt be sprinkled in the Name of the God of Sabaoth, whether it be upon men, or in houses, or

[1] F. misterii.

in potum data fueris homini in valetudine detento, aut maligni spiritus infestatione percusso mox expellas, et excludas omne malignum : ut possit homo velocius salvus fieri, per virtutem Domini nostri Jesu Christi, qui neque dici, neque scribi, neque computari potest, cui nomen est Deus.

in vineyards, or upon beasts or on any living thing, or on the sown ground, or under the feet of men, or in ships, or on the sea, or on pools, or upon anything which God hath made, or in whatsoever place thou shalt be sprinkled, or upon a sick man or a feeble man, or if thou be given for drink unto a man that is bowed down by sickness or smitten by the troubling of an evil spirit, thou expel every evil forthwith and thrust out the same, that the man may be healed speedily, through the power of our Lord Jesus Christ, Who can neither be spoken, nor written, nor reckoned, Whose name is God.

Tu autem Domine, qui per Angelum tuum fontem Agar ostendisti, et ex eo Ismaelem sitientem potasti : Qui pueri tui Abrahae in Mesopotamia preces exaudisti, et omnia desideria cordis ejus implesti : Qui famulo tuo Moysi in deserto eremi petram percutere, et ex ea aquam producere, et populum rigare jussisti.

And Thou, O Lord, who by Thine Angel didst show a spring unto Hagar and didst give Ishmael to drink therefrom when he was athirst : Thou who didst graciously hear the prayers of Thy servant Abraham when he was in Mesopotamia, and didst fulfil all the desires of his heart : Who didst command Thy servant Moses to smite the rock in the wilderness of the desert and to bring forth water therefrom and to slake the people.

In the meanwhile the clergy in the Sacristy have made ready a Godfather[1], *who comes carrying the cross in a very fair veil. The deacon and the sub-deacon come with him, with clerks and many lights, and offering incense all the way until they come to the place where the water is being blessed. Then the Godfather kneels down. The Priest censes the cross, and then takes it out of the Godfather's hand, and says the following verse, while he dips the cross into the water:*

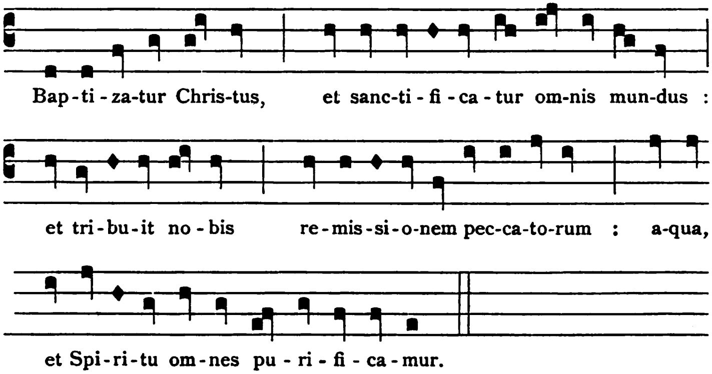
Qui aquam amaram immisso ligno dulcorasti: benedicere, et sanctificare digneris hanc creaturam aquae. In nomine Patris, et Filii, et Spiritus Sancti.

Thou who didst make the bitter waters sweet by causing a tree to be cast thereinto, be pleased to bless and to hallow this water which Thou hast made, in the Name of the Father, and of the Son, and of the Holy Ghost.

Then he repeats the same a second and a third time, dipping the cross each time, after which the choir sing as follows:

Baptizatur Christus, et sanctificatur omnis mundus: et tribuit nobis remissionem peccatorum: aqua, et Spiritu omnes purificamur.

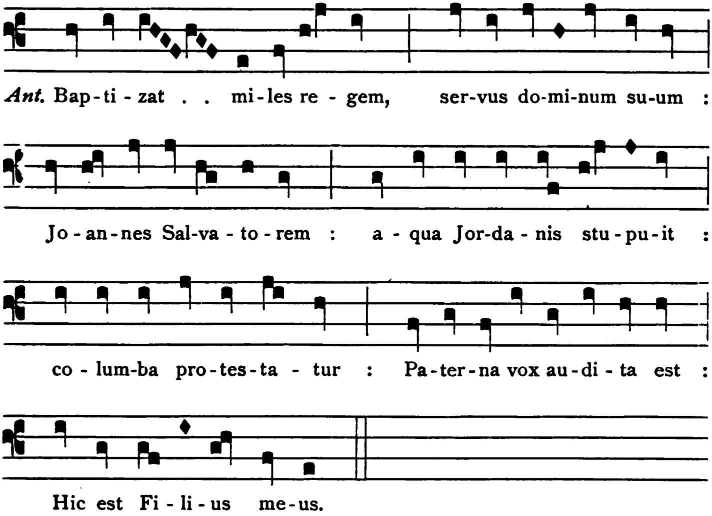
Christ is baptized, and all the world is hallowed, and He granteth unto us the remission of sins. We are purified by water and the Spirit.



[1] F. il Padrino. Apparently this personage is so called, because he brings the cross to be dipped in the same way that a Godfather brings a catechumen

Baptizat miles regem, servus dominum suum : Joannes Salvatorem: aqua Jordanis stupuit: columba protestatur : Paterna vox audita est: Hic est Filius meus.

The soldier baptizeth the king, the servant his lord, John the Saviour, Jordan is confounded, a dove giveth witness, the voice of the Father is heard : This is my Son.



Then the Priest gives back the cross to the Godfather and censes it, and the Godfather takes it back whence he brought it, and the Priest continues :

Ut ubicumque aspersa fuerit in nomine tuo, omnes[1] saevas inimici jaculationes expellat.

That wheresoever the same shall be sprinkled in Thy Name it may drive out all the cruel

to be baptized. When the writer saw this ceremony performed at Rome the person who enacted Godfather did not appear to be any one of important station, but it is obvious that the office could be assigned as a compliment. He was dressed in a yellow satin cope and carried the cross in an immense veil of very rich embroidery, and was preceded by twelve burning wax torches.

[1] F. omits omnes.

Illud etiam rogamus et petimus, Deus omnipotens : ut sicut ad domum Raguelis sanctum Angelum tuum Raphaelem mittere dignatus es, ut Asmodaeum daemonem colligaret : simile quoque beneficium domibus nostris donare digneris: ut ubicumque haec unda aspersa fuerit, numquam malignus spiritus in eadem domo consistendi vel commorandi habeat potestatem, sed confusus protinus, et destructus abscedat. Per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, Coelorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes.

darts of the enemy. This also do we pray and beseech Thee, O Almighty God, that, even as Thou wast pleased to send Thine holy angel Raphael unto the house of Raguel to bind the demon Asmodeus, it may please Thee to give a like good unto our houses: that wheresoever this water shall be sprinkled no evil spirit may ever have power to abide or to dwell in that house, but may depart forthwith confounded and crushed; through Christ our Lord, through Whom the angels do praise Thy majesty, the lordships worship, the mighty ones tremble, the heavens, and the powers of the heavens, and the blessed seraphim with one consent do shout aloud for joy, with all of whom we beseech Thee to be pleased, that our voices also may mingle, humbly praising Thee, and saying :

Choir.

Sanctus.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus, qui venit in nomine Domini : Hosanna in excelsis.

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Priest.

Exorcizo te spiritus immunde per Deum vivum, qui fecit coelum et terram, mare, et omnia quae in eis sunt: ut omnes virtutes adversarii, omnes exercitus diaboli, et omnes incursus, et omnia phantasmata inimici eradicentur, et effugiant ab hac creatura salis et aquae: ut sit sancta, et salutifera: et ignis ardens adversus omnes insidias eorum. Ut ubicumque perlata[1], vel aspersa fuerit, haec creatura salis et aquae sit sanitas, sinceritas et corporis medicina: ut effugiat omnis infirmitas, fulgura quoque et grandines ab aspersione hujus aquae separentur et effugiant, et elongentur. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

I command thee, O unclean spirit, by the living God Who made heaven and earth, the sea and all that therein is, that all the powers of the adversary, all the armies of the devil, all onslaughts and all delusions of the enemy may be put away and may flee before this salt and water which God hath made, that the same may be holy and healthy and a burning fire against all their snares: that wheresoever shall be carried or sprinkled this salt and water which God hath made they may be for health, wholeness, and bodily healing: that from the sprinkling of this water, there be driven away, and flee, and be put afar off all sickness, and lightning also, and hail; through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Oremus.

Vere sanctus, vere benedictus, terribilis, metuendus, et adorandus Domine Deus noster: ab

Let us pray.

In good sooth art Thou holy, in good sooth art Thou blessed, awful, fearful, and worshipful,

[1] F. portata.

occultis nostris munda nos, et ab alienis parce servis tuis: ut cum fiducia valeamus dicere orationem illam regalem, quam Dominus et Salvator noster per Evangelium suum orare docuit, dicens:

O Lord our God; cleanse Thou us from our secret faults, keep back Thy servants also from the sins of others: that we may be able with all trustfulness to utter that kingly prayer which our Lord and Saviour hath by His Gospel taught us to pray, saying:—

Pater noster, qui es in coelis.

Our Father, &c.

He continues the Lord's Prayer, and finishes it with the words:

Et ne nos inducas in tentationem,

and lead us not into temptation,

Answer.

Sed libera nos a malo.

But deliver us from evil.

Priest.

Libera nos, quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris. Libera nos, quaesumus, Domine, famulos, et famulas tuas a gladio, a fame, a tentatione diaboli, a percussione saeculi, et ab infirmitatibus malis. Per liberatorem et redemptorem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti, per omnia saecula saeculorum. Amen.

Deliver us, O Lord, we beseech Thee, from all evils past, present, or to come. Deliver, O Lord, we beseech Thee, us Thy menservants and Thy maidservants from the sword, from famine, from the temptations of the devil, from the blows of the world and from evil sickness; through our Liberator and Redeemer, our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Answer.

Amen.

Priest.

Oremus.

Domine sancte Pater omnipotens, aeterne Deus, Pater Domini nostri Jesu Christi: Deus Abraham, Deus Isaac, et Deus Jacob: exorcizante me istam creaturam salis et aquae, precor te: ut me exaudire digneris in nomine Domini nostri Jesu Christi Nazareni, Filii Dei vivi, regis et judicis nostri: ut sit purgatio et purificatio omnibus hominibus: atque in eis, in quibus aspersa fuerit, habeat potestatem ad effugandos immundos et phantasmaticos spiritus: et omnem nefarium diabolum: atque omnes figuras, et minas Satanae. Concedatur etiam ei potestas ad exterminandum fulgura et grandines, et omnes adversitates humanae naturae: ut non possit immundus spiritus nocere his locis, in quibus aspersa fuerit: sed confusus, et destructus abscedat: Per virtutem Domini nostri Jesu Christi regis: Qui cum Deo Patre vivit et regnat in saecula saeculorum. Amen.

Let us pray.

O Holy Lord, Almighty Father, Everlasting God, Father of our Lord Jesus Christ, God of Abraham, God of Isaac, and God of Jacob, I pray Thee as I command this salt and water which Thou hast made, that it may please Thee graciously to hear me in the Name of our Lord Jesus Christ of Nazareth, the Son of the Living God, our King and our Judge, that it may be a cleansing and purification unto all men: and that wheresoever it shall be sprinkled it may have the power of putting to flight unclean and spectral spirits, and every wicked devil, and all the phantasms and threats of Satan. Be there granted also unto it the power to drive away lightning and hail, and all things which fight against man's nature; that the unclean spirit may have no power to hurt where it shall have been sprinkled, but may go away confounded and crushed; through the power of Jesus Christ our Lord and King, Who liveth and reigneth with God the Father for ever and ever.

Answer.

Amen.

Priest.

Adjuro te, creatura salis et aquae, in nomine Patris, et Filii, et Spiritus Sancti. Adjuro te in nomine Domini nostri Jesu Christi, qui super te suis pedibus ambulavit. Adjuro te per eum qui te de fonte paradisi produxit. Adjuro te per eum, qui Apostolis suis praecepit, dicens, Ite baptizate omnes Gentes, in nomine Patris, et Filii, et Spiritus Sancti. Per ipsius nomen te adjuro: ut ubicumque aspersa fueris, omne phantasma de domo ipsa, et omnis incursio diaboli eradicetur, et effugiat: per Deum vivum, per Deum verum, Deum totius creatorem: ut neque hominibus, neque domiciliis, neque navibus, neque pecoribus, neque frugibus, neque arboribus noceas. Per Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos et saeculum per ignem. Amen.

O salt and water which God hath made, I charge thee in the Name of the Father, and of the Son, and of the Holy Ghost. I charge thee in the Name of our Lord Jesus Christ Who walked upon thee with His own blessed feet. I charge thee by Him Who made thee to go out from a spring in Eden. I charge thee by Him Who commanded His Apostles, saying, Go ye and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost. In His Name do I charge thee that wheresoever thou shalt be sprinkled every spectre, and every onslaught of the devil may be put away and flee from that house, through the living God, through the true God, through God the maker of all: that thou hurt neither men, nor dwellings, nor ships, nor herds, nor fruits, nor trees; through our Lord Jesus Christ Thy (sic) Son Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Deus, qui ad salutem humani generis, maxima quaeque sacramenta, in aquarum substantia condidisti: adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus parato, virtutem tuae benedictionis infunde: ut creatura tua mysteriis[1] tuis serviens, ad abjiciendos daemones, morbosque pellendos divinae gratiae sumat effectum ut quidquid in domibus, vel in locis Fidelium, haec unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discedant omnes insidiae latentis inimici: et si quid est, quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquae effugiat, atque discedat: ut salubritas, per invocationem tui nominis expetita, ab omnibus impugnationibus sit defensa. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem.

O God, Who for the salvation of mankind hast ordained great mysteries in water, give ear in mercy unto our cry, and pour forth the power of Thy blessing into this element made ready by many purifications, that this Thy thing which Thou hast made may serve Thy mysteries and receive the power of Thy Divine Grace for the casting out of fiends and the driving away of diseases, that upon whatsoever this water shall fall in the houses or in the places of Thy faithful the same may be free of all uncleanness and rid of all harm. There let not the spirit of pestilence or the breath of corruption rest; thence let all the snares of the hidden enemy depart, and, if anything there be which threateneth evil against the safety or the peace of them that therein dwell, let the sprinkling of this water drive them away and let them depart: that the health for which we ask by calling upon Thy Name may be safe against all assaults. Through Him Who is to come to judge the quick and the dead, and the world by fire.

[1] F. misteriis.

Benedictio Dei Patris, et Filii, et Spiritus sancti, descendat super hanc creaturam salis et aquae. Amen.

May the blessing of God the Father, and the Son, and the Holy Ghost come down upon this salt and water which He hath made.

Answer.

Amen.

Priest.

Credo in unum Deum—

I believe in one God—

The Nicene Creed is continued and finished, after which the Priest sprinkles the people with the blessed water and the choir sing ASPERGES ME *with the* GLORIA PATRI. *After which the Deacon sings the Gospel from Luke iii.* 21, Factum est autem, *to the word* Jordane *in iv.* 7.

Then the Cantors sing the Te Deum, and it is finished by the brethren in the choir. After which the Priest says:

Ostende nobis, Domine, misericordiam tuam.

Show us, O Lord, Thy mercy.

Answer.

Et salutare tuum da nobis.

And grant us Thy salvation.

Priest.

Domine, exaudi orationem meam.

O Lord, hear my prayer.

Answer.

Et clamor meus ad te veniat.

And let my cry come unto Thee.

Priest.

Dominus vobiscum.

The Lord be with you.

Answer.

Et cum spiritu tuo.

And with thy spirit.

Priest.

Oremus.

Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus;

Hear us, O Holy Lord, Almighty Father, Eternal God,

et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen[1].

and be pleased to send Thy holy angel from heaven to keep, cherish, protect, visit, and defend all that dwell in this place; through Christ our Lord.

Answer.

Amen.

Priest.

Adjutorium nostrum in nomine Domini.

Our help is in the name of the Lord.

Answer.

Qui fecit coelum et terram.

Who hath made heaven and earth.

Priest.

Domine, exaudi orationem meam.

O Lord, hear my prayer.

Answer.

Et clamor meus ad te veniat.

And let my cry come unto Thee.

Priest.

Dominus vobiscum.

The Lord be with you.

Answer.

Et cum spiritu tuo.

And with thy spirit.

Priest.

Oremus.

Let us pray.

Benedic, Domine Deus Omnipotens, locum istum (*vel* domum istam): ut sit in eo (*vel* in ea), sanitas, castitas, victoria,

Bless, O Lord God Almighty, this place (*or* this house), that there may be in it health, chastity, victory, virtue, hu-

[1] In F. there is no equivalent for what follows.

virtus, humilitas, bonitas, et mansuetudo, plenitudo legis, et gratiarum actio, Deo Patri, et Filio, et Spiritui Sancto; et haec benedictio maneat super hunc locum (*vel* super hanc domum), et super habitantes in eo (*vel* in ea). Per Christum Dominum nostrum. Amen.

mility, goodness, and meekness, fullness of the law, and thanksgiving unto the Father, and to the Son, and to the Holy Ghost; and may this blessing remain upon this place (*or* house) and upon them that dwell therein; through Christ our Lord.

Answer.

Amen.

(Postea aspergatur Aqua benedicta.)

(*Then he sprinkles the holy water.*)

The Blessing of the Waters
on the
Eve of the Epiphany.

NEW FORM.

Approved by the Congregation of Sacred Rites, December 6, 1890, *and printed at Ratisbon*, 1898.

This form is chiefly interesting as marking an entire variance from the antient form used in the Church of Rome, and also in all other churches. Those forms are all in commemoration of the baptism of Christ, while in this that subject is entirely ignored and the form made simply one for blessing holy water to be used against evil spirits.

At the appointed hour the Priest, vested in a white cope (if a Bishop he also wears the mitre), accompanied by a deacon and sub-deacon vested in white dalmatics, and preceded by the Processional Cross between two lighted candles, and the surpliced choir, goes to a place near the high altar, where have been prepared a vessel containing salt and a receptacle containing water.

1. All kneel, and the ordinary Litany is sung, and after the clause 'That it may please Thee to grant eternal rest unto all the faithful departed,' and the answer, 'We beseech Thee to hear us,' the Priest rises and sings, 'That it may please Thee to bless this water,' *answer*, 'We beseech Thee to hear us,' *the Priest*, 'That it may please Thee to bless and hallow this water,' *answer*, 'We beseech Thee to hear us.' After which the Litany continues.

2. After the Lord's Prayer the Litany stops, and then are sung without antiphons Psalm xxviii. Afferte Domino, &c., Give unto the Lord, &c.; xlv. Deus noster refugium, &c., Our God is our refuge, &c.; cxlvi. Laudate Dominum, &c., Praise ye the Lord, &c.

3. After the Psalms the Priest sings the following form, entituled An Exorcism against Satan and the Apostate Angels.

Exorcizamus te, omnis immunde spiritus, omnis satanica potestas, omnis incursio infernalis adversarii, omnis legio,

We charge thee, O every unclean spirit, every power of Satan, every assault of the hellish enemy, every legion,

omnis congregatio et secta diabolica, in nomine et virtute Domini Nostri Jesu Christi, eradicare et effugare a Dei Ecclesia, ab omnibus ad imaginem Dei conditis ac pretioso divini Agni sanguine redemptis. Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum. Imperet tibi Deus altissimus, cui in magna tua superbia te similem haberi adhuc praesumis; qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Imperat tibi Deus Pater: Imperat tibi Deus Filius: Imperat tibi Deus Spiritus Sanctus. Imperat tibi majestas Christi, aeternum Dei Verbum caro factum, qui pro salute generis nostri tua invidia perditi, humiliavit semetipsum factus obediens usque ad mortem; qui Ecclesiam suam aedificavit supra firmam petram, et portas inferi adversus eam numquam esse praevalituras edixit, et cum ea ipse permansurus omnibus diebus usque ad consummationem saeculi.

every devilish assembly and gang, in the name and power of our Lord Jesus Christ—be thou rooted out and put to flight from the Church of God, from all who have been created in the image of God and redeemed with the precious Blood of the Divine Lamb. O thou right subtle serpent, dare thou no more to deceive mankind, to persecute the Church of God, to shake off God's elect and to sift them as wheat. May God most high command thee, unto Whom in the greatness of thy pride thou yet darest to liken thyself, Who willeth that all men should be saved, and come unto the knowledge of the truth. God the Father commandeth thee, God the Son commandeth thee, God the Holy Ghost commandeth thee. The majesty of Christ, the eternal word of God made flesh, Who, for the salvation of our race when the same had been lost through thine envy, humbled Himself, and became obedient even unto death; Who hath built His Church upon a sure rock, and hath foretold that the gates of hell shall never prevail against her, and that He Himself will

remain with her alway even unto the end of the world—commandeth thee.

Imperat tibi sacramentum Crucis, omniumque christianae fidei Mysteriorum virtus. Imperat tibi excelsa Dei Genetrix Virgo Maria, quae superbissimum caput tuum a primo instanti immaculatae suae conceptionis in sua humilitate contrivit. Imperat tibi fides Sanctorum Apostolorum Petri et Pauli, et ceterorum Apostolorum. Imperat tibi Martyrum sanguis ac pia Sanctorum et Sanctarum omnium intercessio.

The mystery of the Cross and the power of all the mysteries of the Christian faith command thee. The exalted Virgin Mary, mother of God, who from the first instant of her immaculate conception, crushed in her lowliness thy right proud head—commandeth thee. The faith of the Holy Apostles Peter and Paul and of the other Apostles—commandeth thee. The blood of the martyrs and the kindly intercession of all holy men and women—command thee.

Ergo, draco maledicte et omnis legio diabolica, adjuramus te per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui sic dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam; cessa decipere humanas creaturas, eisque aeternae perditionis venenum propinare: desine Ecclesiae nocere, et ejus libertati laqueos injicere. Vade, satana, inventor et magister omnis fallaciae, hostis humanae salutis.

Wherefore, O accursed dragon and all the devilish legion, we adjure thee by the living God, by the true God, by the Holy God, by God Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; cease thou to deceive human beings and to offer to them the poison of everlasting perdition, cease to hurt the Church, and to ensnare her liberty. Get thee behind, O Satan, the finder and teacher of all deceit,

Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiae, uni, sanctae, catholicae, et apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili nomine Jesu, quem inferi tremunt, cui Virtutes et Potestates et Dominationes subjectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

the enemy of man's salvation. Give place unto Christ, in Whom thou findest none of thy works. Give place unto the Church, one, holy, Catholic, and Apostolic, which Christ Himself hath bought with His own Blood. Be thou humbled under the mighty hand of God, quake and flee when we call upon the holy and terrible Name of Jesus, before Whom hell trembleth, unto Whom the powers and the mights and the lordships are subject, Whom Cherubim and Seraphim unweariedly do praise, saying, Holy, Holy, Holy, Lord God of Sabaoth.

4. Then is sung first the Benedictus, or the Magnificat, and before and after it the antiphon at the Benedictus from Lauds.

5. Then follows the Collect for the Epiphany, and then the ordinary form for blessing holy water as given in the missal, as far as the point at which the Priest on Sundays leaves the Sacristy for the Asperges.

6. Then the Te Deum followed by the usual prayer of thanksgiving, Deus cujus misericordiae.

Lastly, if the officiant be a Bishop, he gives his blessing to the people, and all return whence they came.

The Order of the Great Sanctification of the Water on the Holy Epiphany[1].

After the priest hath said the prayer behind the ambo, all shall proceed to the font (κολυμβήθρα), *the light-bearers carrying lights going on in front, and the priests and the deacons following them with the Gospel, and the crosses, and the censers, and at the same time the following verse shall be sung thrice* (Tone VIII):

The voice of the Lord crieth upon the waters, saying, 'O come ye and receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ, Who is made manifest.'

Then shall the following verse be sung twice (Tone VIII):

To-day is the nature of the waters consecrated, and the Jordan is divided, and turneth back the flow of its waters, as it looketh upon the baptism of the Master.

Then shall the following verse be sung thrice (Tone VIII):

As a man Thou didst come to the river, O Christ the King, and didst desire to receive the baptism of a servant, O Thou good One, at the hand of the Forerunner, because of our sins, O Lover of mankind.

Then shall be sung to the same Tone:

Glory be to the Father, and to the Son, and to the Holy Ghost,
Both now and ever, and to ages of ages. Amen.

To the voice crying in the wilderness, 'Prepare ye the way of

[1] The Russian text will be found in *Bitt-Dank-und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes*, deutsch und slavisch, von A. v. Maltzew, Berlin, 1897, vol. iv. p. 516 ff. An English rendering of the same was published by G. V. Shann, in *Book of Needs of the Holy Orthodox Church*, London, 1894, p. 240 ff.

the Lord,' Thou didst come, O Lord, taking the form of a servant, asking for baptism, Thou Who didst not know sin. The waters saw Thee and were afraid; the Forerunner trembled and cried out, saying, 'How shall the lamp of light be lighted? How shall the servant lay hands upon the Master? Sanctify me and the waters, O Thou Saviour, Who takest away the sins of the world.

And the deacon having come to the font shall say:

'Wisdom!'

Then the reader shall read the following lesson from the Book of Isaiah (chap. xxxv. 1–10).

Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom and rejoice; the glory of Libanus hath been given to it, and the honour of Carmel; and my people shall see the glory of the Lord, and the majesty of God. Be strong, ye relaxed hands and palsied knees. Comfort one another, ye faint-hearted; be strong, fear not; behold our God rendereth judgement, and He will render *it*; He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel *of water* in a thirsty land. And the dry land shall become pools, and a fountain of water shall *be poured* into the thirsty land; there shall be there a joy of birds, reedy habitations and marshes. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf shall walk in it, and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head; for on their head *shall be* praise and exultation, and joy shall take possession of them: sorrow and pain and groaning have fled away.

Then shall the Deacon say 'Wisdom,' *and the Reader shall read the following lesson from the Book of Isaiah* (chap. lv. 1–13).

Ye[1] that thirst, go to the water, and all that have no money, go *and* buy; and eat *and drink* wine and fat without money or price. Wherefore do ye value at the price of money, and *give* your labour for that which will not satisfy? Hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things. Give heed with your ears and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting Covenant, the sure mercies of David. Behold, I have made him a testimony among the Gentiles, a prince and a commander to the Gentiles. Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He has glorified thee. Seek ye the Lord, and when ye find Him, call upon Him; and when He shall draw nigh to you, let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for He shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as the rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous and *will effect* My commands. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. And instead of the bramble shall come up the cypress, and instead of

[1] These renderings are taken from Mr. Bagster's *The Septuagint Version of the Old Testament, with an English Translation.*

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the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Then shall the Deacon say, 'Wisdom,' *and the Reader shall read the following lesson from the Book of Isaiah* (chap. xii. 3–6):

Thus saith the Lord:—Draw ye therefore water with joy out of the wells of salvation. And in that day thou shalt say, Sing to the Lord, call aloud upon His name, proclaim His glorious *deeds* among the Gentiles; make mention that His name is exalted. Sing praise to the name of the Lord, for He hath done great *things*: declare this in all the earth. Exult and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

Then shall the Deacon say, 'Wisdom.'

Reader.

The Lord is my light and my salvation; whom shall I fear? (Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation; whom shall I fear?

Reader.

The Lord is the strength of my life; of whom shall I be afraid? (Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation; whom shall I fear?

Reader.

The Lord is my light and my salvation.

Choir.

Whom shall I fear?

Then shall the Deacon say, 'Wisdom,' *and the Reader shall read the following lesson from the First Epistle of Saint Paul to the Corinthians* (chap. x. 1–4):

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Priest.

Peace be with you!

Reader.

And with thy spirit. Alleluia.

Choir.

Alleluia. Alleluia. Alleluia. (Tone IV.)

Reader.

The voice of the Lord is upon the waters! The God of glory thundereth; the Lord is upon many waters.

Deacon.

Wisdom! Stand up! Let us hear the holy Gospel (St. Mark, chap. i. 9–11).

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him. And there came a voice from heaven, *saying*, Thou art my beloved Son, in Whom I am well pleased.

Choir.

Glory be to Thee, O Lord, glory be to Thee!

Deacon.

In peace let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace that is from above, and for the salvation of our souls, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace of the whole world, and the good estate of the holy churches of God, and for the union of them all, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For this holy temple, and for them that with faith, and piety, and the fear of God, enter therein, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the Most Holy Governing Synod, and for our Metropolitan, for our Archbishop (*or* Bishop), for the honourable Presbytery, the Diaconate in Christ, and for all the Clergy and the Laity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our Most Pious, Autocratic, Great Lord, the EMPEROR ALEXANDER ALEXANDROVITCH of all Russia; and for His Consort, the Most Pious Lady, the EMPRESS MARIA THEODOROVNA, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH, and for all the Reigning House, that He may aid them and subdue under their feet every enemy and adversary, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For this city (*or, if it be a monastery,* For this holy habitation), for every city and country, and for them that in faith dwell therein, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For healthiness of weather, for plentifulness of the fruits of the earth, and for peaceful times, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For those who journey, for those who voyage, for those who are sick, for those who suffer, for those who are in bonds, for their salvation, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be hallowed by the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may come down into these waters the cleansing operation of the supernatural (*or* incorporeal) Trinity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may be bestowed upon them the grace of redemption, and the blessing of Jordan, through the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That He may quickly beat down Satan under our feet, and destroy every evil counsel that he shall conceive against us, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord our God may deliver us from every assault and threat of the enemy, and may make us worthy of the promised blessings, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be illumined with the light of understanding and piety through the descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may send down the blessing of Jordan and hallow these waters, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be a gift for sanctification, for the loosing of sins, for the healing of the soul and the body, and for every use for which it may be desired, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may well up into everlasting life, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may prove itself efficacious for the destruction of every assault of enemies which are visible and invisible, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For those who prepared it and who take therefrom for the sanctification of houses, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may be the cleansing of the souls and bodies of all those who with faith draw nigh and partake of it, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be esteemed worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may hearken unto the voice of the prayers of us sinners, and have mercy upon us, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our deliverance from all affliction, passion, and want, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

Help us, save us, have mercy upon us, and keep us, O God by Thy grace.

Choir.

Lord, have mercy.

Deacon.

Commemorating our most holy, most pure, most blessed and glorious Lady, the God-bearing, Ever-Virgin Mary, together with all the Saints, let us commend ourselves, and one another, and all our life to Christ our God.

Choir.

To Thee, O Lord.

Priest.

For unto Thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages!

Choir.

Amen.

While the Deacon is reciting the above sentences (Ectenia) the Priest shall say softly:

O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, Thou true God, Thou fountain of life and immortality, Thou Light of Light that camest into the world to enlighten it, dawn Thou upon our mind by Thy Holy Ghost, and accept Thou the glorifying and thanksgiving which we bring unto Thee for Thy great and wonderful works which are from eternity, and for Thy saving providence in these last times wherein Thou didst take upon Thyself our weak and miserable being, and, although Thou art the King of all things, didst abase Thyself to the estate of a servant, and didst, moreover, suffer Thyself to be baptized in the Jordan by the hand of a servant, so that Thou, the Sinless One, having sanctified the nature of water, mightest lead us into the way of regeneration by water and the spirit, and mightest stablish us in the liberty of the days of old. And as we celebrate the memorial of this Thy divine mystery, we beseech Thee, O Thou man-loving Master, to pour out upon us, Thine unworthy servants, according to Thy divine promise, the purifying water, which is the gift of Thy tenderness, so that through Thy grace the prayer of us sinners over this water may

be acceptable, and that thereby Thy blessing may be bestowed upon us and upon all Thy faithful people, to the glory of Thy holy and adorable name. For unto Thee are due all glory, and honour, and worship, with Thy Father, Who never had beginning, and with Thy most holy, and good, and life-giving Spirit, now and for ever, and to ages of ages.

And after the Priest hath said 'Amen' *in a soft tone of voice, and when the Deacon hath ended the recital of the sentences, the Priest shall pray with a loud voice the following prayer of Sophronios, Patriarch of Jerusalem:*

O supernatural, most good, most divine, almighty, all-seeing, invisible, and incomprehensible Trinity, Creator of spiritual beings and of natures which are endowed with reason, in Whose being goodness is stablished, Light unapproachable, which lighteneth every man who cometh into the world, shine upon me, Thine unworthy servant, and lighten the eyes of mine understanding so that I may attempt to celebrate Thine immeasurable goodness and power. Let my prayers on behalf of the people who are here present be favourably received, and let not my transgressions prevent the coming of the Holy Ghost into this place, yea more, let it be granted unto me without rebuke to speak and to cry out unto Thee at this present, O most Good. We glorify Thee, Who without [the help of] the Father comest from the Mother, and Who without [the help of] the Mother comest from the Father. At the festival in times of old we saw Thee as a child, but at this present we see Thee as perfect God made manifest perfectly. For unto us this day the time of the festival appeareth, and the hosts of the saints gather themselves together with us, and the angels celebrate the festival with men; and this day hath the mercy of the Holy Spirit in the form of a Dove come upon the water. This day riseth the Sun which shall never set, and the world shineth in the light of the Lord. This day shineth the Moon with rays of brilliant light on the world. This day the sparkling stars illumine the circle of the earth with the radiance of light. This day the clouds permit the rain from heaven to drop down righteousness

for mankind. This day the Uncreated permitteth Itself willingly to put forth the hand from Its own likeness. This day entereth the prophet and forerunner to the Lord, but he is seized with terror on seeing the God Who hath come down. This day hath the flood of the Jordan been changed into a means of salvation through the presence of the Lord. This day is all creation sprinkled with [the waters of] the mysterious flood. This day by the waters of the Jordan are the transgressions of men washed away. This day is Paradise opened to men, and the Sun of Righteousness illumineth us. This day is the bitter water which was with the people of Moses turned into sweet water through the presence of the Lord. This day we, having been set free from the old sorrow, have received salvation like a new Israel. This day have we escaped from the darkness and become illumined through the light of the knowledge of God. This day the dark shadow of the world hath been lifted through the appearance of our God. This day the whole creation hath been illumined from above. This day hath error been blotted out, and the way of salvation made ready for the advent of the Lord. This day the beings who are above keep the feast with those who are below, and those who are below consort with those who are above. This day the festival song of those who hold the right faith ringeth out everlastingly. This day the Lord submitted Himself to baptism so that He might raise mankind on high. This day the Lord stooped and bowed Himself down before His own servant so that He might make us, who were crushed beneath the yoke of servitude, to stand upright. This day have we gained the kingdom of heaven, for of the kingdom of the Lord there will be no end. This day earth and sea participate in the joy of the world, and the world hath become filled with shouts of joy. The water saw Thee, O God, the water saw Thee, and was terrified. Jordan turned itself back on seeing the fire of the Godhead descending in bodily form and entering into it. Jordan turned itself back on seeing the Holy Ghost in the form of a Dove descending and flying round about Thee. Jordan turned

itself back on seeing that the Invisible had become visible, that the Creator had become flesh, and that the Lord [had taken] the form of a servant. Jordan turned itself back, and the mountains skipped seeing God in the flesh, and the clouds gave forth a voice, being astonished at Him Who had come, the Light of Light, Very God of Very God. The festival of the Lord let us observe this day in the Jordan, for therein dippeth He Who is the Death of transgression, and the Scourge of error, and the Fetter of Hades, and Who sendeth forth the bath of the deliverance of the world. Therefore I also, Thy sinful and unworthy servant, being smitten by fear, cry out unto Thee in repentance, announcing the mighty deeds of Thy wonder.

Then shall the Priest say with a loud voice:

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

For Thou, by Thy will, hast from nothingness brought all things into being, and by Thy power Thou sustainest creation, and by Thy foreknowledge Thou dost direct the world. Thou hast formed creation out of four elements, and Thou hast crowned the circle of the year with four seasons. All the spiritual powers tremble before Thee, the sun praiseth Thee, the moon glorifieth Thee, the stars make intercession with Thee, the light hearkeneth unto Thee, the depths shudder at Thy presence, and the springs of water serve Thee. Thou hast stretched out the heavens as a curtain, Thou hast founded the earth upon the waters, Thou hast bounded the sea with sand, and Thou hast spread abroad the air to breathe. The angelic powers minister unto Thee, the choirs of archangels worship Thee, the many-eyed Cherubim, and the six-winged Seraphim, standing and flying around, cover themselves with fear of Thine unapproachable glory. For Thou, the

God Who canst not be described, Who art without beginning, and Who art unspeakable, didst come down upon the earth, and didst take upon Thyself the form of a servant, being made in the likeness of men; for Thou, O Master, through Thy tender mercy, couldst not endure to see the race of men tormented by the Devil, and Thou didst come and save us. We confess Thy grace, we proclaim Thy mercy, and we hide not Thy beneficence. Thou hast set at liberty the generations of our nature, and Thou didst hallow the womb of a virgin by Thy birth. All creation praiseth Thee Who didst make Thyself manifest, for Thou, O our God, appearedst upon earth, and didst dwell with men. Thou didst sanctify the stream of Jordan, by sending down therein Thy Holy Ghost, and Thou didst crush the heads of the dragons that lurked therein.

Then shall the Priest say the following, and each time he saith the petition he shall bless the water with his hand:

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water,

And give it the grace of redemption, the blessing of Jordan. Make it to be a fountain of incorruption, and a gift of sanctification, and a loosing of sins, and a healing of sicknesses, and the destruction of demons, and let it be unapproachable by hostile powers, and fulfilled with angelic strength, so that all those who draw nigh and partake thereof may receive it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of houses, and for every befitting need. For Thou art our God, Who through water and the spirit hast renewed our nature which had become old through sin. Thou art our God, Who through water didst overwhelm sin in the time of Noah. Thou art our God, Who through the sea didst deliver the Hebrew race from the servitude of Pharaoh. Thou art our God, Who didst

divide the rock in the wilderness, and the waters poured forth and streams gushed out, wherewith Thou didst give drink unto Thy thirsty people. Thou art our God, Who through fire and water didst convert Israel from the error of Baal by the hands of Elijah.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost,

And unto all those who touch it, and who partake thereof, and are sprinkled therewith, give sanctification, and healing, and cleansing, and blessing.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia,

And his Consort, the Most Pious Lady, the Empress Maria Theodorovna,

And his Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, Nicolaus Alexandrovitch, and all the Reigning House.

Save, O Lord, and have mercy upon the Most Holy Governing Synod,

And keep them under Thy protection in peace; subdue under them every enemy and adversary, and grant unto them all desires for salvation and eternal life, that by elements, and by men, and by angels, and by things visible and invisible Thy Most Holy Name may be glorified, with the Father and the Holy Ghost, now and ever, and to ages of ages.

Choir.

Amen.

Priest.

Peace be unto all!

Choir.

And with thy spirit.

Deacon.

Bow down your heads before the Lord.

Choir.

Unto Thee, O Lord.

The Priest bowing down shall say:

Incline Thine ear, O Lord, and hearken unto us, Thou Who didst vouchsafe to be baptized in Jordan, and didst sanctify the waters; and bless us all, who by the bending of our necks show forth the representation of service; and esteem us worthy to be filled with Thy holiness through partaking of this water; and may it be unto us, O Lord, for the healing of both soul and body.

Choir.

Amen.

For Thou art our sanctification, and to Thee we ascribe glory, and thanksgiving, and worship, with Thy Father Who never had a beginning, and with the Most Holy, and good, and vivifying Spirit, now and ever, and to ages of ages. Amen.

Then shall the Priest, as he blesseth the water, make the sign of the cross three times with the honourable cross, and he shall plunge it straight down into the water and raise it up again, and shall sing as he doeth this the following:

When Thou wast baptized, O Lord, the worship of the Trinity was made manifest in Jordan, for the Parent's voice bore witness unto Thee, naming Thee the well-beloved Son, and the Spirit, in the form of a Dove, testified to the sureness of the word. Glory be unto Thee, O Christ God, Who wast made manifest, and Who dost enlighten the world.

And the Priest shall bless the water in this wise three times by dipping the cross into it, singing as he does so the above words at each immersion of the cross, and each time he doeth this the Choir also shall sing them. Then shall the Priest take some of the sanctified water in a flat vessel, and shall

turn himself towards the west, and he shall hold the cross in his left hand, and the aspergillus in the right. And the Priests and the other Clergy shall come forward according to their rank and grade, followed also by the people, and they shall kiss the cross, and the Priest shall sprinkle each on the forehead with the sanctified water, whilst the above words ('When thou wast baptized,' *&c.*) *are sung. And when the distribution of the water hath been completed every one shall return into the Church whilst the following words shall be sung:*

O ye faithful, let us sing the greatness of the Providence of God for us. For He, Who became man for the sake of our transgressions, cleansed our cleansing in the Jordan, and He Who alone was pure and undefiled hath hallowed me and the water, and bruised the heads of the dragons that were therein. Let us, then, O brethren, draw water with joy, for unto those who draw in faith the grace of the Spirit is given by unseen means by Christ, the God and Saviour of our souls.

Choir.

Blessed be the Name of the Lord.
Blessed be the Name of the Lord.
Blessed be the Name of the Lord.

Choir.

PSALM XXXIII.

1. I will bless the Lord at all times: His praise shall be continually in my mouth.

2. My soul shall boast herself in the Lord: let the meek hear and rejoice.

3. Magnify ye the Lord with me, and let us exalt His Name together.

4. I sought the Lord diligently, and He hearkened unto me, and delivered me from all my sojournings.

5. Draw near to Him, and be enlightened: and your faces shall not [by any means] be ashamed.

6. This poor man cried, and the Lord hearkened unto him, and delivered him out of all his afflictions.

7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.

8. Taste and see that the Lord is good: blessed is the man who hopeth in Him.

9. Fear the Lord, all ye His saints: for there is no want to them that fear Him.

10. The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing.

(*Pause.*)

11. Come, ye children, hear me: I will teach you the fear of the Lord.

12. What man is there that desireth life, loving to see good days?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Turn away from evil, and do good; seek peace and pursue it.

15. The eyes of the Lord are over the righteous, and His ears [are open] to their prayer:

16. But the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them,

17. And delivered them out of all their affliction.

18. The Lord is near to them that are of a contrite heart; and will save the lowly in spirit.

19. Many are the afflictions of the righteous: but out of them all the Lord will deliver them.

20. He keepeth all their bones: not one of them shall be broken.

21. The death of sinners is evil: and they that hate righteousness shall go wrong.

22. The Lord will redeem the souls of His servants: and none of those that hope in Him shall go wrong.

And, first having drunk of the sanctified water, we receive the remainder of the loaf of oblation from the Priest, and then he maketh the full dismissal:

May He Who vouchsafed to be baptized in Jordan for our salvation, Christ our true God, through the prayers of His Most Pure Mother and of all the saints, have mercy upon us and save us, for He is good, and He loveth mankind.

The Order of
The Blessing of the Waters
which is to be completed on
The Night (Eve) of the Epiphany,
after the first service of the night cometh to an end.

[*Brit. Mus. Add.* 14,495, *fol.* 62*b ff.*]

ALSO THE ORDER OF THE BLESSING OF THE WATERS WHICH IS TO BE COMPLETED ON THE NIGHT (EVE) OF THE EPIPHANY, AFTER THE FIRST SERVICE OF THE NIGHT COMETH TO AN END.

ܬܘܒ ܛܟܣܐ. ܕܒܘܪܟ [Fol. 62 b.]
ܡܝ̈ܐ ܕܡܫܬܡܠܝܐ ܒܠܠܝܐ
ܕܒܝܬ ܕܢܚܐ: ܒܬܪ ܕܡܫܠܡܐ
ܬܫܡܫܬܐ ܩܕܡܝܬܐ
ܕܠܠܝܐ ܀

After the reading of [*passages from the*] *Holy Scriptures which are proper for the occasion they shall burn incense at the altar, and shall light as many candles as they can, and if one wisheth, each man shall hold one. And incense having been burnt* [*at the altar*], *one of the deacons shall go forth*

ܒܬܪ ܩܪܝܢܐ ܕܟܬ̈ܒܐ
ܩܕ̈ܝܫܐ. ܗܠܝܢ ܕܠܣܘܢܩܢ.
ܡܣܝܡܝܢ ܒܣ̈ܡܐ
ܒܡܕܒܚܐ. ܘܡܢܗܪܝܢ
ܡܢܘ̈ܪܐ: ܟܡܐ ܕܐܝܬ
ܐܡܟܢܐ ܕܐܢ ܨܒܐ
ܗܘܐ ܠܟܠܢܫ ܚܕ ܐܚܘܕ.

ܘܚܕ ܡܢ ܡܫܡܫܢ̈ܐ ܟܕ
ܡܬܥܛܦ ܒܡܐܢ̈ܐ ܢܦܩ
ܡܢ ܒܝܬ ܕܝܐܩܘܢܝܩܘܢ ܟܕ
ܠܒܝܫ ܒܙܝܢܝܢ ܘܠܓܝܢ ܗܘ
ܡܕܡ ܕܡܬܬܣܝܡܝܢ ܒܗ
ܡܐܢܐ ܟܕ ܦܪܝܣ ܠܥܠ ܡܢܗ
ܦܪܣܐ ܕܡܕܒܚܐ ܀
ܘܡܚܕܐ ܒܬܪ ܕܡܬܬܣܝܡܝܢ
ܒܣܡ̈ܐ ܗܘ ܕܠܓܝܢ ܦܝܪܡܐ
ܐܢ ܚܕ ܐܝܬܘܗܝ ܐܢ
ܬܪ̈ܝܢ. ܢܦܩܝܢ ܩܕܡ ܗܘ
ܕܠܓܝܢ ܡܐܢܐ. ܘܟܠܗ ܥܡܐ
ܩܕܡܝܗܘܢ ܣܕܪ̈ܐ ܟܕ
ܠܒܝܫܝܢ ܢܘܗܪ̈ܐ. ܪܝܫ ܕܝܪܐ
[Fol. 63a.] ܕܝܢ ܘܐܢܫ̈ܝܢ | ܡܢ ܟܗ̈ܢܐ
ܡܢ ܒܣܬܪܗ ܕܗܘ ܕܠܓܝܢ
ܡܐܢܐ ܗܘܝܢ. ܘܗܟܢܐ
ܒܛܟܣܐ ܗܢܐ ܢܦܩܝܢ
ܩܕܡܘܗܝ، ܒܫܠܝܐܝܬ ܘܠܐ
ܪܗܒܐܝܬ ܟܕ ܐܡܪܝܢ
ܡܠܬ̈ܐ ܕܠܫܥܬܐ: ܘܐܬܝܢ
ܠܡܒܘܥܐ ܐܘ ܠܓܘܒܐ
ܕܩܪܝܒ. ܘܡܐܡܪ ܡܫܡܫܢܐ
ܠܠܝܢܐ ܀ ܘܣܐܡ ܒܣܡܐ
ܟܗܢܐ ܠܨܠܘܬܐ ܗܢܐ ܀

from the place of the deacons, clad in sacred vestments and carrying the vessel wherein the waters have been placed, and over which there shall be spread an altar-covering. And immediately after the incense has been burnt [at the altar], he that beareth the censer, whether there be one or whether there be two [censer-bearers], shall go forth before him that beareth the vessel [of water], and the whole congregation shall be before them [in their] ranks and grades, and shall carry lights. Now the Archimandrite and the men of the priests shall follow after him that beareth the vessel [of water]. And in this order they shall go forth before him, quietly and without haste, and they shall sing the words which are proper for the occasion, and shall come to the fountain (or spring) or tank which is near. And when the deacon hath said the Litany, the priest shall burn incense and shall say the following prayer:

O Maker of the Worlds and Creator of things, both those which are visible and those which are invisible; Thou Light immaterial Who wast born in the beginning; Who didst prepare for the angelic hosts a habitation which was fair; Who by [Thy] sublime and unspeakable goodness didst determine to stablish a second, material world, and didst also begin Thine existence at the creation from light so that everything might be filled with the light; Who didst stretch out the heavens like a curtain, and didst adorn them with the beauty of the stars; Who hast spread out Thy chambers in the waters, and hast made the clouds to be Thy chariot, according to the words of prophecy in times of old; Who didst lay the foundations of the earth with radiance upon the waters, and didst adorn it with flowers of divers kinds, and didst nourish

ܒܥܒܘܕܐ ܕܥܠ̈ܡܐ ܘܒܪܘܝܐ
ܕܡܬܚܙ̈ܝܢܝܬܐ ܘܠܐ
ܡܬܚܙ̈ܝܢܝܬܐ. ܢܘܗܪܐ
ܠܒܫ ܦܓܪܐ ܘܠܐ
ܗܘܠܝܐ. ܗܘ ܕܡܒܟܪܐ
ܛܝܒܬ ܕܝܪܐ ܠܚܝ̈ܠܘܬܐ
ܡܠܐܟ̈ܝܐ. ܗܘ ܕܡܛܠ
ܛܝܒܘܬܐ ܡܥܠܝܬܐ ܘܠܐ
ܡܬܡܠܠܢܝܬܐ. ܐܬܚܫܒܬ
ܕܥܠܡܐ ܬܪܝܢܐ ܘܗܘܠܝܢܐ
ܬܣܝܡ. ܟܕ ܬܘܒ ܡܢ
ܢܘܗܪܐ ܫܪܝܬ ܒܒܪܝܬܐ.
ܐܝܟܢܐ ܕܟܠ ܡܢ ܢܘܗܪܐ
ܢܬܡܠܐ: ܗܘ ܕܡܬܚܬ
ܫܡܝܐ ܐܝܟ ܝܪܝܥܬܐ:
ܘܫܘܦܪܐ ܕܟܘܟ̈ܒܐ |
ܨܒܬܬ ܐܢܘܢ: ܗܘ ܕܛܠܠܬ [Fol. 63 b.]
ܒܡ̈ܝܐ ܠܡܫ̈ܪܝܐ ܕܝܠܟ:
ܘܣܡܬ ܥܢ̈ܢܐ ܡܪ̈ܟܒܬܟ:
ܕܠܘܬ ܐܝܟ ܡܫܡܥܘܬ ܡܠܐ
ܢܒܝܘܬܐ: ܗܘ ܕܫܬܐܣܬ
ܠܐܪܥܐ ܙܗܝܪܐܝܬ ܥܠ
ܡ̈ܝܐ. ܘܒܦܩ̈ܚܐ ܡܫܚ̈ܠܦܐ
ܨܒܬܗ̇: ܘܒܡ̈ܝܐ ܡܢ
ܗܘܠܝ ܕܡܢ ܐܐܪ ܡܬܪܣܝܐ

ܐܝܟ ܦܐܖ̈ܐ ܡܫܚ̈ܠܦܐ:
ܒܡ̈ܝܐ ܕܡܢ ܐܐܪ ܫܩܝܬ ܐܦܝ
ܕܡܪ̈ܕܝܢܐ ܘܕܢܒܘ̈ܥܬܐ:
ܡܩܝܡܐ ܐܝܟ ܠܦܪܢܣܘܬܗ.
ܠܡܕܒܪܢܘܬܐ ܕܒܪ̈ܝܬܐ
ܕܟܠ ܕܪ̈ܐ. ܘܠܬܘܪܣܝܐ
ܢܛܪ ܚܝ̈ܐ ܕܐܕ̈ܫܐ
ܡܫܚ̈ܠܦܐ ܡܦܪܢܣ ܐܝܬ.
ܗܘ ܕܒܪܢܫܐ ܕܒܨܠܡܟ
ܘܒܕܡܘܬܟ ܐܬܒܪܝ. ܡܠܟܐ
ܕܟܠ ܚܘܝܬ: ܘܟܕ ܢܦܠ ܡܢ
ܗܢܐ ܫܘܒܚܐ ܡܢ
ܡܡܚܝܢܘܬܐ ܕܝܠܗ: ܒܗ̇ܝ
ܕܐܬܐ ܡܢ ܡܠܟܐ ܕܒܣܪ
ܐܝܬܝܬܐ: ܒܡܐܬܝܬܟ
ܕܒܣܪ ܐܦܢܝܬܝܗܝ.
[Fol. 64a.] ܘܠܦܠܛܘܬܗ | ܬܘܒ
ܐܠܗܘܬܐ: ܟܕ ܐܫܬܕܠ
ܠܐܢܬܬܐ ܕܐܬܪܥܝܬ ܒܗ. ܟܕ
ܡܫܝܬܐ ܕܝܠܗ ܬܘܢܝܐ.
ܐܝܬ ܐܦ ܗܫܐ ܡܪܝ,
ܕܐܫܩܬܢ ܠܫܥܬܐ ܗܕܐ
ܗܘܝ ܒܝܢܬܢ. ܘܒܡ ܫܘܒܚܐ
ܕܠܐ ܢܟܠܬܐ ܕܝܫ ܐܝܬ
ܡܢ ܢܦ̈ܫܬܢ. ܡܟܠ ܠܡ ܡܢ

fruits of divers kinds by the waters which [sprang] from the air, and didst water the face of the earth by a flow of water which ran always from springs and rivers; Who didst stablish the dispensation (*or* government) of created things which existed in all generations, and the food which should support the life of species of divers kinds; in Whose image and likeness man was created, and Who hast shown Thyself [to be] the King of the Universe: by Thy coming in the flesh Thou hast restored to his former divine estate man who had fallen therefrom through his own negligence, inasmuch as he erred through the counsel of a woman, and Thou hast washed away from him by the washing of the second birth the filth which had come upon him; do Thou now, O Lord, Who hast brought us unto this hour, be among us, and in driving away from

our souls the darkness of ignorance fill us with that light which is above the world, and guide us [so that we walk] without fault to the wholly perfect and threefold light of the incomprehensible Trinity, and lighten the eyes of our minds with rays of heavenly light, and show us the sons of light, and by the descent of Thy Most Holy Spirit change the nature of this water [so that it may become] a fountain of healing, and fill it with the heavenly gift, that it may be for a help unto those who draw therefrom, and may become the water which springeth up unto everlasting life. And free Thou us from base and material passions, and having blotted out all the spots and blemishes make Thou to be whiter than snow the marks of sin which are in us, so that, having become pure creatures and beings of the light, we may stand in Thine immovable hall

ܢܘܗܪܐ ܗܘ ܕܠܥܠ ܡܢ
ܥܠܡܐ. ܕܒܪ ܢܗܝܪܐ ܐܢܬ
ܠܝ ܕܠܝܐ ܠܒܘܫܝ. ܠܘܬ
ܢܘܗܪܐ ܡܫܡܠܝܐ ܒܟܠ
ܘܬܠܝܬܝܐ: ܕܬܠܝܬܝܘܬܐ
ܕܠܐ ܡܢ ܡܬܕܪܟܢܘܬܐ:
ܘܢܗܪ ܥܝ̈ܢܐ ܕܗܘܢܢ
ܐܢܬ ܠܒܢ̈ܝܐ ܕܬܪ̈ܡܝܬܐ.
ܒܢ̈ܝܐ ܕܢܘܗܪܐ ܚܘܐ ܠܢ.
ܘܒܡܚܬܝܬܐ ܕܪܘܚܟ
ܩܕܝܫܐ ܕܟܠ. ܫܚܠܦ ܟܝܢܐ
ܕܡ̈ܝܐ ܗܠܝܢ ܠܡܥܝܢܐ
ܕܐܣܝܘܬܐ. ܘܡܠܝ ܐܢܘܢ
ܡܘܗܒܬܐ ܫܡܝܢܝܬܐ. ܐܝܟܢܐ |
ܕܢܗܘܘܢ ܠܥܘܕܪܢܐ ܕܐܝܠܝܢ [Fol. 64 b.]
ܕܡܠܝܢ ܡܢܗܘܢ. ܘܢܗܘ̈ܘܢ
ܕܢܒܥܝܢ ܠܚܝ̈ܐ ܕܠܥܠܡ.
ܘܠܢ ܚܪܪ ܡܢ ܚܫ̈ܐ ܗܝܘܠܝ̈ܐ
ܘܡܫܝܛ̈ܐ. ܘܟܕ ܠܟܠܗܘܢ
ܟܘܡ̈ܐ ܘܡܘ̈ܡܬܐ ܠܒܢ̈ܐ
ܐܢܬ. ܥܒܕ ܡܢ ܬܠܓܐ
ܚܘܪ ܠܥܘܩ̈ܬܐ ܕܚܛܝܬܐ
ܕܒܢ. ܐܝܟܢܐ ܕܟܕ ܕܟ̈ܝܐ
ܘܐܕܫ̈ܐ ܢܘܗܪܢܝ̈ܐ ܢܗܘܐ:
ܒܟܠ ܐܟܣܕܪܐ ܢܩܘܡ

ܒܫܥܬ ܕܝܢܐ ܠܐ ܢܬܚܝܠܠܝܐ
ܕܝܠܟ. ܘܢܬܬܘܐ ܠܚܘܣܝܐ
ܘܠܪ̈ܚܡܐ ܘܠܪܚܡܬ
ܐܢܫܘܬܐ. ܘܠܩܘܡܐ ܕܡܢ
ܝܡܝܢܐ. ܥܡ ܟܐܢ̈ܐ
ܘܥܡ ܙܕܝ̈ܩܐ. ܟܕ ܟܠܢ
ܡܬܡܙܓܝܢ ܒܬܪ̈ܥܝܬܐ
ܐܠܗ̈ܝܬܐ. ܘܗܘܝܢ ܕܡ̈ܝܢ
ܠܐܠܗܐ. ܡܛܠ ܕܐܢܬ
ܐܢܬܝܢ ܡܦܠܓܢܐ ܕܫܘ̈ܡܠܝܐ
ܡܘܗ̈ܒܬܐ. ܘܦܐܐ ܠܟ
ܫܘܒܚܐ ܘܐܝܩܪܐ ܡܢ
ܟܠܗ̇ ܒܪܝܬܐ. ܕܫ̈ܡܝܢܐ
ܘܕܐܪ̈ܥܢܝܐ. ܥܡ ܐܒܘܟ
ܘܪܘܚܟ ܩܕܝܫܐ. ܗܫܐ |
[Fol. 65a.] [ܘܒܟܠ ܙܒܢ. ܐܡܝܢ ܀]
ܘܒܬܪ ܗܕܪܐ. ܐܡܪܝܢ
ܡܗܝܡܢܝܢ ܒܚܕ ܐܠܗܐ ܀
ܘܟܗܢܐ ܐܡܪ. ܫܠܡܐ
ܠܟܠܟܘܢ. ܥܡܐ. ܘܠܪܘܚܐ
ܕܝܠܟ. ܡܫܡܫܢܐ. ܠܡܪܝܐ
ܪܫܝܢ ܢܪܟܢ. ܥܡܐ. ܩܕܡܝܟ
ܡܪܝܐ ܐܠܗܐ. ܟܗܢܐ ܟܕ
ܦܫܛ ܀ ܐܝܕܐ ܐܢܬܝܢ
ܡܪܝܐ ܘܬܒܝܬܗ ܚ̈ܒܝܒܝܢ.

of judgement, and may be worthy of propitiation, and mercy, and the love of mankind, and of standing at the right hand, together with the just and righteous; and the minds of us all having had mingled in them divine things may we become beings who are like unto God; for Thou Thyself art the Dispenser of perfect gifts, and to Thee are fitting glory and honour from all created beings, both those which are in heaven, and those which are upon earth; together with Thy Father and Thy Holy Spirit, now and always. Amen.

And after [*this*] *prayer they shall say,*

'We believe in One God,' &c.

Priest.

Peace be with you all.

People.

And with thy spirit.

Deacon.

Let us bow our heads before the Lord.

People.

Before Thee, O Lord God.

Priest

(*standing upright*).

Great art Thou, O Lord, and marvellous are Thy works, and no word sufficeth [to declare] the praise of Thy wonders. For having, by Thy power, brought everything [into being] from things which had no being, by Thy might Thou dost support nature, and by Thy grace Thou dost fill the people with food. Thou didst fashion creation out of four elements, and Thou hast crowned the course of the year with four seasons. The hosts of rational beings tremble before Thee, and the orders of the angels praise Thee, and the companies of the archangels bow down in homage [before Thee]; the six-winged Seraphim which fly [round about Thee] cry out unto Thee, and the many-eyed Cherubim shroud Thee in glory which cannot be approached. The sun praiseth Thee; the moon glorifieth

[Fol. 65b.]

ܡܫܒܚܝܢ ܪ̈ܐܬܝܡ ܬܘܣܦ̈ܐ.
ܠܟ ܦܠܚܝܢ ܡܚܢ̈ܬܐ. ܐܢܬ
ܡܬܘܚܬ ܠܫܡܝܐ ܐܝܟ
ܝܪܝܥܬܐ. ܐܢܬ ܐܪܩܥܬ
ܐܪܥܐ ܥܠ ܡܝ̈ܐ. ܐܢܬ
ܣܟܪܬ ܠܝܡܐ ܒܚܠܐ. ܐܢܬ
ܠܐܐܪ ܐܝܟ ܕܠܢܫܡܐ
ܐܫܦܟܬ. ܐܢܬ ܓܝܪ ܟܕ
ܐܠܗܐ ܐܝܬܝܟ. ܠܐ
ܡܫܬܡܠܝܢܐ ܘܕܠܐ ܪܫܐ
ܘܠܐ ܡܬܦܫܩܢܐ: ܥܠ
ܐܪܥܐ ܐܬܝܬ. ܘܕܡܘܬܐ
ܕܥܒܕܐ ܢܣܒܬ. ܘܒܕܡܘܬܐ
ܕܒܢܝ̈ܢܫܐ ܗܘܝܬ. ܠܐ ܓܝܪ
ܣܒܪܬ ܡܛܠ ܚܢܢܘܬܐ
ܕܪ̈ܚܡܝܟ ܡܪܝ. ܕܬܚܙܐ
ܠܓܢܣܐ ܕܒܢܝ̈ܢܫܐ ܕܐܕܡ |
[Fol. 66a.] ܐܬܥܠܘܒܐ ܡܬܡܪܕܪ. ܐܠܐ
ܐܬܝܬ ܘܦܪܩܬ. ܡܘܕܝܢ
ܛܝܒܘܬܟ. ܘܡܟܪܙܝܢ
ܠܪ̈ܚܡܐ ܕܝܠܟ. ܠܐ
ܡܟܣܝܢ ܠܫܘܦܪܗ
ܕܥܒܕܬ ܕܝܠܟ. ܠܠܕܐ
ܕܚܢܐ ܥܒܕܬ. ܘܡܥܒܕܢܐ
ܒܬܘܠܬܐ ܘܝܠܕܬ ܒܒܬܘܠܝܟ.

Thee; the stars praise Thee; the light is obedient unto Thee; the depths tremble before Thee; and the fountains of water serve Thee. Thou hast spread out the heavens like a curtain, Thou hast beaten out the earth over the waters, Thou hast shut in the sea with the sand, and Thou hast poured out the air like a breath. And Thou being God Who art without end, and without beginning, and who canst not be comprehended, didst come upon the earth, and didst take the form of a servant, and didst live in the form of the children of men. For by reason of Thy saving mercy Thou couldst not bear to see the race of the children of men oppressed by the Calumniator, but didst come and deliver [them]. We confess Thy goodness, and we proclaim abroad Thy mercy, and we will not hide the fair beauty of that which Thou hast done. Thou

didst bless the child of nature, and Thou didst by Thy birth sanctify the virgin womb, and all creation praised Thee when Thou didst rise [on the world]. For Thou, O our God, didst appear upon the earth, and with the children of men Thou didst live and move. Thou didst sanctify the floods of Jordan when Thy Holy Spirit from heaven smote upon them, and Thou didst break the head of the dragon which writhed therein. Do Thou then, O Lord, Who lovest man, come now by the descent of Thy Holy Spirit, and sanctify these waters. Give [unto them] the grace of Jordan, and make them to be fountains of blessings, and gifts of holiness, and a loosing of sins, and a binding up of sicknesses, and terrifiers (?) of devils, and things unapproachable by opposing hosts, and things filled with angelic power, so that they may become unto all those

[Fol. 66 b.]

ܠܕܘܟܝܐ ܕܢܦ̈ܫܬܐ
ܘܦܓܪ̈ܐ ܀ ܠܐܣܝܘܬܐ
ܕܚܫ̈ܐ ܀ ܠܩܘܕܫܘܬܐ ܕܒ̈ܬܐ.
ܡܥܕܪ̈ܢܐ ܠܟܠ ܚܘܕ̈ܪܝܢ ܀
ܐܢܬ ܓܝܪ ܐܢܬܝ ܗܘ̇ ܕܒܝ
ܢܘܪܐ ܘܡܝ̈ܐ. ܚܕܬܬ
ܠܟܝܢܢ ܕܡܢ ܚܛܝܬܐ ܒܠܐ.
ܐܢܬ ܗܘ ܗܘ̇ ܕܒܝ ܡܝ̈ܐ
ܐܛܒܥܬ ܠܚܛܝܬܐ ܒܝܘ̈ܡܝ
ܢܘܚ. ܐܢܬ ܗܘ ܗܘ̇ ܕܒܝ
ܝܡܐ ܫܪܪܬ ܡܢ ܫܘܥܒܕܐ
ܕܦܪܥܘܢ ܠܓܢܣܐ ܕܥܒܪ̈ܝܐ.
ܐܢܬ ܗܘ ܗܘ̇ ܕܒܝ ܡܝ̈ܐ
ܘܢܘܪܐ. ܒܐܝ̈ܕܝ ܐܠܝܐ ܢܒܝܐ
ܦܪܩܬ ܠܐܝܣܪܝܠ ܡܢ
ܛܥܝܘܬܐ ܕܒܥܠܐ. ܐܢܬ
ܘܗܫܐ ܡܪܢ. ܟܕ ܡܩܕܫ
[Fol. 67a.] ܐܢܬ ܠܡܝ̈ܐ ܗܠܝܢ | ܒܝ
ܪܘܚܐ ܩܕܝܫܐ. ܗܒ ܠܗܘܢ
ܐܝܠܝܢ ܕܓܫܝܢ ܒܗܘܢ. ܐܘ
ܡܫܬܘܬܦܝܢ ܠܗܘܢ. ܐܘ
ܐܝܟ ܕܗܘ ܕܡܬܚܫܚܝܢ
ܒܗܘܢ ܒܗܝܡܢܘܬܐ.
ܘܩܕܝܫܘܬܐ. ܒܘܪܟܬܐ.
ܘܕܘܟܝܐ. ܘܚܘܠܡܢܐ. ܐܝܟܢܐ

who draw from and partake of them for the cleansing of souls and bodies, and the healing of passions, and the sanctification of houses, and ready helpers to good things of every kind. For Thou art He Who by fire and water didst renew our nature which had become old through sin. Thou art He Who by water didst drown sin in the days of Noah. Thou art He Who by the sea didst set free the host of the Hebrews from the oppression of Pharaoh. Thou art He Who by water and fire didst deliver Israel from the error of Baal by the hands of Elijah the Prophet. And now, O our Lord, whilst sanctifying these waters by Thy Holy Spirit, grant unto those who touch them, or who partake of them, or who make use of them in any way whatsoever in faith, holiness, and blessing, and purification, and health, so that by the material elements of this world, and by the chil-

dren of men, and by angels, and by things visible, and by things invisible, Thy Name may be praised, together with Thy Father, and Thy Holy Spirit, now and always.

People.

Amen.

Priest.

Peace be unto you all.

People.

And with thy spirit.

Priest

(*standing upright*).

O Lord of every nature, and Creator of all creation; Who hast made and prepared everything for the redemption and benefit of the whole race of the children of men; Who by the hand of Moses didst make sweet the bitter waters, and didst heal them [for the quenching of] the thirst of the people; Who by the hand of Elisha the Prophet didst make healthy the evil and barren waters which were in the brook; Who

ܕܒܢܝ̈ ܐܢܫܘܬܐ ܘܒܝܕ
ܥܝܪ̈ܐ: ܘܒܝܕ ܡܠܐܟ̈ܐ:
ܘܒܝܕ ܡܬܚܙܝ̈ܢܝܬܐ ܘܠܐ
ܡܬܚܙܝ̈ܢܝܬܐ: ܢܫܬܒܚ
ܫܡܟ ܕܠܝܟ ܥܡ ܐܒܘܟ
ܘܪܘܚܟ ܩܕܝܫܐ. ܘܗܫܐ.
ܥܡܐ. ܐܡܝܢ ܀ ܟܗܢܐ.
ܫܠܡܐ ܠܟܠܟܘܢ ܀ ܥܡܐ.
ܘܥܡ ܪܘܚܟ ܀ ܟܗܢܐ
ܟܕ ܩܐܡ. ܡܪܝܐ ܕܟܠ ܟܝܢ
ܘܒܪܘܝܐ ܕܟܠܗ ܒܪܝܬܐ:
ܗܘ ܕܥܒܕܬ ܘܛܝܒܬ ܟܠ
ܐܢܬ ܘܡܛܝܒܬ ܠܟܠ: ܐܝܟ
ܕܠܦܘܪܩܢܐ ܘܥܘܕܪܢܐ
ܡܘܬܪܬܐ ܕܟܠܗ ܫܪܒܬܐ
ܕܒܢܝ̈ܢܫܐ: ܗܘ ܕܠܡܝ̈ܐ
ܡܪܝܪ̈ܐ ܒܝܕ ܡܘܫܐ
ܢܒܝܐ: ܘܐܚܠܝܬ ܐܢܘܢ: ܗܘ
ܕܠܨܗܝܐ ܕܥܡܐ | ܘܡܪܝܪ̈ܐ [Fol. 67b.]
ܒܝܕ ܐܠܝܫܥ ܢܒܝܐ ܐܣܝܬ
ܐܚܠܝܬ: ܗܘ ܕܠܡܝ̈ܐ
ܒܝ̈ܫܐ. ܘܥܩܪ̈ܐ ܕܒܢܚܠܐ
ܠܡܝ̈ܐ ܡܪܝܪ̈ܐ: ܘܚܠܝܬ ܐܢܘܢ
ܕܗܘܘ ܒܢܚܠܐ ܕܒܝܪܝܚܘ

ܡܩܕܫܬ: ܐܢܬ ܗܫܐ ܐܦ
ܗܟܝܠ ܡܪܢ ܒܡܚܬܢܘܬܐ
ܕܛܝܒܘܬܟ. ܒܪܟ ܘܩܕܫ
ܠܡܝܐ ܗܠܝܢ. ܐܝܟܢܐ
ܕܢܗܘܘܢ ܠܟܠܗܘܢ ܐܝܠܝܢ
ܕܡܫܬܘܢ ܡܢܗܘܢ. ܠܦܘܪܩܢܐ
ܕܡܘܒܠ ܠܛܝܒܘܬܐ
ܘܠܦܘܪܩܢܐ ܡܫܡܠܝܐ.
ܠܡܥܒܪܢܘܬܐ ܕܡܢ ܟܠ
ܣܘܥܪܢܐ ܒܝܫܐ. ܠܒܘܣܡܐ
ܕܬܪܥܝܬܐ ܫܝܢܝܬܐ
ܕܫܝܢܝܐ. ܡܛܠ ܕܐܠܗܐ
ܡܒܪܟܢܐ ܘܩܕܝܫܐ ܐܢܬ.
ܘܝܐܐ ܠܟ ܫܘܒܚܐ ܥܡ
ܐܒܘܟ ܘܪܘܚܟ ܩܕܝܫܐ.
ܗܫܐ. ܥܡܐ. ܐܡܝܢ.
ܟܗܢܐ. ܡܒܪܟܝܢܢ ܐܢܘܢ
ܡܝܐ ܗܠܝܢ ⁘ ܒܫܡܐ ܕܐܒܐ
[Fol. 68a.] ܐܡܝܢ ⁘ ܒܫܡܐ | ܕܒܪܐ
ܐܡܝܢ ⁘ ܒܫܡܐ ܕܪܘܚܐ
ܩܕܝܫܐ ⁘ ܗܘ ܟܠ ܦܪܝܫܬܐ
ܚܕܐ ܒܥܠܡܐ ܠܐ ܡܫܢܐ ⁘
ܘܫܬܪ ܗܘ ܡܢܝܢܐ ܡܩܕܫܬ
ܐܠܗܐ. ܘܦܩܕ ܠܗܘ ܥܡܐ

didst in Cana of Galilee change the nature of the waters into wine, and didst sanctify the floods of Jordan by Thy habitation [therein]; do Thou now, O our Lord, by the descent (*or* inspiration) of Thy grace bless and draw nigh unto these waters, so that they may be unto all those who partake of them the means of gratitude and perfect redemption, and for the turning aside from all wicked acts, and for the enjoyment of a restful and peaceful mind. For Thou art the God Who dost give blessing, and Thou art the Holy One, and praise is meet for Thee with Thy Father and Thy Holy Spirit, now [and for ever].

People.

Amen.

Priest.

We bless these waters in the Name of the Father. Amen. And in the Name of the Son. Amen. And in the Name of the Holy Spirit. Amen.

And at each of these sentences the priest shall make the [*sign of*] *the cross over the waters. And after* [*this*] *he shall begin to say the words which ascribe holiness unto God, and all the people shall say them after him, and as they are saying them the priest shall take* (*literally, draw*) *some of the water, and the deacon shall carry it out in the order wherein they came forth. Then the priest shall pray this prayer:*

O Creator of the waters, O Maker of all things, Who dost make and change everything, make and change these waters by the might of Thy Holy Spirit, and give them strength to resist every opposing agency, and grant that they may become unto all those who make use of them, either for drinking, or for washing, or for sprinkling, or for any other purpose whatsoever, a healing of both soul and body, and a means of keeping remote from every evil thing, and for the peace and sanctification of our lives, through Jesus, our Lord, unto Whom are meet praise, and honour, and dominion, with

ܒܬܪܗ. ܘܒܟܠ ܐܡ̈ܪܝܢ. ܫܩܠܐ
ܟܗܢܐ ܡܢ ܡ̈ܝܐ. ܘܫܪܐ
ܠܗ ܡܩܕܫܢܐ. ܟܠܗ
ܠܥܡܐ ܕܢܥܢܘܢ. ܘܡܫܩܠܐ
ܟܗܢܐ ܢܓܘܬܐ ܗܕܐ ⁘
ܒܪܘܟܐ ܕܡ̈ܝܐ ܘܥܒܘܕܐ
ܕܟܠ. ܗܘ ܕܥܠܡܝܢ ܥܒܕ.
ܐܢܬ ܘܡܫܚܠܦ. ܥܒܕ
ܘܫܚܠܦ ܠܡ̈ܝܐ ܗܠܝܢ.
ܒܚܝܠܐ ܕܪܘܚܟ ܩܕܝܫܐ.
ܘܗܒ ܐܢܘܢ ܠܘܩܒܠ ܟܠ
ܡܥܒܕܢܘܬܐ ܣܩܘܒܠܝܬܐ.
ܘܗܒ ܕܢܗܘܘܢ ܠܟܠܗܘܢ
ܐܝܠܝܢ ܕܡܬܚܫܚܝܢ ܒܗܘܢ
ܒܝܕ ܫܬܝܐ ܐܘ ܒܝܕ
ܣܚܬܐ: ܐܘ ܒܝܕ ܪ̈ܣܣܐ:
ܐܘ ܙܢܐ ܐܝܢܐ ܕܗ̣ܘ
ܐܚܪܢܐ. ܠܚܘܠܡܢܐ
ܕܢܦܫܐ | ܘܕܦܓܪܐ. [Fol. 68 b.]
ܠܡܬܪܚܩܘܬܐ ܕܡܢ ܟܠ
ܒܝܫܬܐ. ܠܫܠܡܐ ܘܠܩܕܝܫܘܬܐ
ܕܚ̈ܝܝܢ ܕܝܠܢ. ܒܡܫܝܚܐ
ܝܫܘܥ ܡܪܢ: ܗܘ ܕܥܡܗ
ܠܟ ܦܐܝܐ ܫܘܒܚܐ
ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ: ܥܡ

ܘܪܘܚܐ ܕܝܠܟ ܩܕܝܫ ܟܠ܂
ܘܛܒܐ ܘܣܓܝܕܐ ܘܡܚܝܢܐ܂
ܫܘܝܐ ܘܫܘܐ ܠܟ ܒܐܘܣܝܐ،
ܗܫܐ ܀ ܠܥܠܡܐ܂ ܐܡܝܢ܂

ܗܝܕܝܢ ܟܕ ܐܡܪܝܢ

ܡܥܢܝܬܐ: ܗܦܟܝܢ ܘܥܐܠܝܢ

ܒܗܘ ܛܟܣܐ ܕܢܦܩܘ܂
ܘܡܬܬܣܝܡ ܗܘ ܡܐܢܐ
ܕܐܝܬ ܒܗ ܡܝܐ܂ ܬܚܝܬ
ܦܬܘܪܐ ܕܩܘܪܒܐ܂ ܥܕܡܐ
ܕܡܬܩܪܒ ܩܘܪܒܢܐ ܘܒܬܪܟܢ
ܫܩܠܝܢ ܘܣܝܡܝܢ ܠܗ ܐܝܟܐ
ܕܨܒܝܢ ܀

ܫܠܡ ܛܟܣܐ ܕܒܘܪܟ
ܡܝܐ ܕܠܠܝܐ ܕܒܝܬ
ܕܢܚܐ ܀

Thee, and Thy Most Holy, and good, and adorable, and life-making Spirit, Who is equal unto Thee in being, now [and for ever].

People.

Amen.

Then, as they say the Canticle, they shall go back and enter into [*the church*] *in the same order in which they came forth. And the vessel wherein are the waters shall be placed under the table of the oblation until the Offering hath been offered up, and afterwards they shall take it and place it wheresoever they wish.*

Here endeth the Order of the Blessing of the Waters on the Night of the Epiphany.

The Order of

The Blessing of the Waters of the Epiphany,

which hath been translated recently from the Greek.

[*Brit. Mus. Add.* 14,499, *fol.* 25 *b ff.*]

Now, it is meet for those who are present at this Service to fulfil all the canons thereof, and they must not diminish aught from them; and we are commanded [*to observe them*] *in this wise. At the time of dawn of the Holy Festival of the Epiphany, after the Service for the Ninth Hour, we make the sign of the Cross over the cup. And afterwards we bring the waters which were consecrated*

ܬܘܒ ܠܥܡܐ ܕܩܘܪܝܢ [Fol. 25 b, line 13.]
ܡ̈ܢܝܐ ܕܒܥܕܬ ܕܕܢܚܐ. ܕܢܫܡ
ܫܪܝܪܐܝܬ ܡܢ ܡܘܢܐ.
ܘܡܢܝܢܐ ܙܕܩ ܠܗܘܢ
ܕܦܩܝܕܝܢ ܒܗ ܕܢܫܡܠܘܢ
ܟܠܗܘܢ ܩܢܘܢܘܗܝ، ܘܕܠܐ
ܢܒܨܪܘܢ ܡܢܗܘܢ ܡܕܡ.
ܦܩܝܕܝܢ ܕܝܢ ܗܟܢܐ. ܕܒܨܦܪܗ،
ܒܥܐܕܐ ܩܕܝܫܐ ܕܕܢܚܐ
ܕܢܚܐ: ܒܬܪ ܬܫܡܫܬܐ
ܕܬܫܥ ܫܥ̈ܝܢ ܪܫܡܝܢܢ
ܟܣܐ. ܘܒܬܪܟܢ ܡܝܬܝܢܢ

ܠܗܘܢ ܠܡܝ̈ܐ ܗܠܝܢ
ܕܐܬܡܙܓܘ ܒܚܡܪܐ ܗ̇ܝ
ܕܒܫܢܬ. ܘܡܢ ܒܬܪ ܕܢܩܒܠܝܢ
ܩܘܪܒܢܐ: ܡܢ ܩܕܡ ܕܢܣܒ
ܡܢ ܒܘܪܟܬܐ ܕܠܝܩܐ.
ܢܩܒܠܝܢ ܠܗܘܢ ܠܡܝ̈ܐ
ܗܠܝܢ ܡܕ̈ܟܝܐ ܟܕ ܚܠܝܛܝܢ
ܥܡ ܦܪܕܡܐ. ܘܢܫܩܘܠ ܟܠܢ
ܡܢ ܡܢܗܘܢ ܕܗܠܝܢ ܡܝ̈ܐ
ܠܒܘܪܟܬܐ ܚܕ ܟܣܐ.
ܘܒܬܪ ܗܠܝܢ ܥܐܠܝܢ ܚܢ
ܠܒܝܬ ܛܒܘܡܐ. ܗܢܝܢ ܡܢ
ܒܬܪ ܗܠܝܢ: ܒܬܪ ܫܘܠܡܐ
ܕܬܫܡܫܬܐ ܩܕܡܝܬܐ
ܕܠܠܝܐ. ܥܐܠܝܢ ܬܪ̈ܝܢ
ܦܣ̈ܠܛܐ. ܘܡܙܡܪܝܢ
ܦܪܣܠܡܘܢ ܩܕܡ ܩܪܝܢܐ
ܕܟܬܒ̈ܐ ܕܐܝܬܘܗܝ
ܗܟܢܐ ܃

ܚܙܐܘܟ ܡܝ̈ܐ ܐܠܗܐ.
ܚܙܐܘܟ ܡܝ̈ܐ ܘܕܚܠܘ.

[Fol. 26a.] ܘܒܬܪܟܢ | ܡܫܪܝܢ ܒܩܪܝܢܐ

during the year which hath passed, and after we have partaken of the Offering, and before we receive the blessing which is suitable, we take these holy waters, they having been mixed with wine, and honey, and spices; now every one of us shall take as a blessing one cup [full]. And after these things we enter into the refectory, and after that, that is to say, after the completion of the first Service of the night, two singers shall go in and shall chant the Responsory, before the Lesson from the Scriptures, which readeth thus:

The waters saw Thee, O God, the waters saw Thee, and were afraid (Ps. lxxvii. 16).

And afterwards they shall begin to

read the Lesson from the Scriptures. Now the first Lesson which shall be read [*is taken from*] *the Book of Exodus* (*chap. xv.* 22 *ff.*) *and beginneth,* 'And Moses brought the children of Israel from the Red Sea'; *and it endeth,* 'And there He taught him statutes and judgements.' *Then one shall read from the prophecy of Elisha, in the Book of Kings* (2 *Kings ii.* 19), *beginning with the words,* 'And the men of the city said unto Elisha, Behold, the situation of the city is pleasant, as our lord seeth'; *and he shall end with the words,* 'According to the saying of Elisha, which he spake.' [*Then one shall read from the Book of*] *Ezekiel* (*chap. xlvii.* 1–12), *beginning with the words,* 'And he brought me again to the door of the house; and, behold, waters issued out'; *and he shall end with the words,* 'And the fruit thereof shall be for meat, and the leaves thereof for healing.' [*Then one shall read from the Book of*] *Isaiah* (*chap. xi.* 11–*xii.* 6), *beginning with the words,* 'And it shall come to pass in that day, that the Lord shall set His hand again the second time,' *and he shall end with the words,* 'For great is the Holy One of Israel in the midst of thee.'

ܕܟܬܒ̈ܐ ܘܩܪܝܢܐ ܩܕܡܝܐ
ܡܬܩܪܐ ܡܦܩܢܐ ܫܘܪܝܐ.
ܘܐܫܩܠ ܡܘܫܐ ܠܒ̈ܢܝ
ܐܝܣܪܝܠ ܡܢ ܝܡܐ ܕܣܘܦ
ܫܘܠܡܗ: ܘܬܡܢ ܐܠܦܗ
ܢܡܘ̈ܣܐ ܘܕܝ̈ܢܐ. ܗܦܟ
ܡܠܟ̈ܐ ܩܕܡܝܐ ܡܢ
ܢܒܝܘܬܗ ܕܐܠܝܫܥ ❖ ܘܐܡܪܘ
ܐܢ̈ܫܝ ܡܕܝܢܬܐ ܠܐܠܝܫܥ.
ܗܐ ܡܘܬܒܗ ܕܡܕܝܢܬܐ
ܫܦܝܪ ܐܝܟ ܕܡܪܢ ܚܙܐ.
ܫܘܠܡܗ. ܐܝܟ ܦܬܓܡܗ
ܕܐܠܝܫܥ ܕܐܡܪ. ܚܙܩܐܝܠ
ܫܘܪܝܐ. ܘܐܗܦܟܢܝ ܐܚܪܢ
ܠܬܪܥܗ ܕܒܝܬܐ ܘܚܙܝܬ.
ܘܗܐ ܡ̈ܝܐ ܕܢܦܩܝܢ.
ܫܘܠܡܗ. ܘܢܗܘܘܢ ܦܐܪ̈ܝܗܘܢ
ܠܡܐܟܠ ܘܛܪ̈ܦܝܗܘܢ
ܠܐܣܝܘܬܐ. ܐܫܥܝܐ ܢܒܝܐ.
ܘܢܗܘܐ ܒܝܘܡܐ ܗܘ
ܢܘܣܦ ܡܪܝܐ ܬܢܝܢܐ
ܕܐܝܕܗ. ܫܘܠܡܗ. ܡܛܠ
ܕܪܒ ܗܘ ܕܒܓܘܟܝ ܩܕܝܫܐ
ܕܐܝܣܪܝܠ ❖ ܦܪܟܣܝܣ

ܦܪܟܣܝܣ. ܘܡܠܠ ܡܠܐܟܗ
ܕܡܪܝܐ ܥܡ ܦܝܠܝܦܘܣ
ܘܐܡܪ ܠܗ. ܩܘܡ ܙܠ
ܠܬܝܡܢܐ. ܫܠܡ. ܘܦܘܪܫܗ
ܕܡܪܝܐ ܚܛܦܬܗ ܠܦܝܠܝܦܘܣ
ܘܬܘܒ ܠܐ ܚܙܝܗ܆ ܫܠܝܚܐ

ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܥܒܪܝܐ
ܦܪܟܣܝܣ. ܡܣܗܕܐ ܠܢ ܕܝܢ ܐܦ
ܪܘܚܐ ܕܩܘܕܫܐ ܕܐܡܪ
ܕܗܢܐ ܗܝ ܕܝܬܩܐ ܕܐܬܠ
ܠܗܘܢ.. ܫܠܡ. ܒܝܘܡܐ
ܕܚܙܝܢ ܐܢܬܘܢ ܕܩܪܒ
ܝܘܡܐ. ܗܘ. ܐܘܢܓܠܝܘܢ
ܕܝܘܚܢܢ. ܦܪܟܣܝܣ. ܦܪܩܐ
ܕܫܡܥܠ ܗܝ ܐܢܬܬܐ
ܫܡܪܝܬܐ. ܘܐܬܐ ܝܫܘܥ
ܠܡܕܝܢܬܐ ܕܫܡܪܝܐ
ܕܡܬܩܪܝܐ ܫܟܪ. ܫܠܡ
ܘܐܝܠܝܢ ܕܣܓܕܝܢ ܠܗ
ܒܪܘܚܐ ܘܒܫܪܪܐ ܘܠܐ
ܕܢܣܓܕܘܢ܀

[*Then one shall read from the Book of the Acts of the Apostles* (*chap.* viii. 26–39), *beginning with the words*, 'And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south,' *and he shall end with the words*, 'And the Spirit of the Lord caught away Philip, and he saw him no more.' [*Then one shall read*] *from the Epistle of the Apostle to the Hebrews* (*chap. x.* 15–25), *beginning with the words*, 'The Holy Ghost also is a witness unto us that He said, This is the covenant that I will give unto them,' *and he shall end with the words*, 'So much the more as ye see that day approaching.' [*Then one shall read from*] *the Gospel of John* (*chap. iv.* 5–24) *the Lesson concerning the Samaritan woman, and shall begin with the words*, 'And Jesus came unto a city of the Samaritans, which is called Sychar,' *and he shall end with the words*, 'And it is meet that those who worship Him should worship Him in spirit and in truth.'

ܗܝܕܝܢ ܡܢ ܒܬܪ ܫܘܠܡܐ
ܕܐܘܢܓܠܝܘܢ ܥܐܠ ܟܗܢܐ.

Then, after the conclusion of the Gospel, the priest shall go in and burn in-

cense before the altar, and they shall light as many candles and lamps as they can find, so that if it be possible each man shall have a light. And when the incense hath been burned, one of the deacons shall go out to the place of the deacons, and shall put a covering over his breast, and shall carry into the temple the vessel wherein the waters have been placed, whether the vessel be made of earthenware, or of the shell of a fruit, or of any other substance, and he shall spread over it an altar veil, even as doth he who beareth the mysteries. And the one or two men who bear the censer immediately after the incense hath been burned shall go in front of him that beareth the vessel of water, and the whole of the brethren shall precede them in two rows, the one row on this side, and the other

ܘܣܐܡ ܒܣ̈ܡܐ ܩܕܡ
ܡܕܒܚܐ ܘܡܢܗܪܝܢ
ܩ̈ܘܢܐ ܒܡܐ ܕܐܝܬ.
ܘܦܢ̈ܛܝܐ. ܐܝܟܢܐ ܕܐܢ
ܡܫܟܚ ܟܠܢܫ ܚܕ ܢܗܪܐ
ܢܗܘܐ ܠܗ. ܘܚܕ ܡܢ
ܡܫ̈ܡܫܢܐ ܒܝܬ ܡܬܬܣܝܡܝܢ
ܒܣ̈ܡܐ. ܢܦܩ ܠܒܝܬ
ܕܢܫܡܫܘܢ܆ ܘܠܒܪ ܦܪܣܐ
ܥܠ ܚܕܝܗ. ܘܛܥܢ ܗܘ
ܡܐܢܐ ܕܡܬܬܣܝܡܝܢ ܒܗ
ܡ̈ܝܐ ܕܒܣܩܪܝܢ. ܐܢ
ܕܩܠܦܬܐ ܐܝܬܝܗ̇ ܘܐܢ
ܡܠܦܐ. ܘܐܢ ܡܕܡ
ܐܚܪܢܐ. ܘܡܬܦܪܣ ܠܥܠ
ܡܢܗ ܦܪܣܐ ܕܡܕܒܚܐ
ܐܝܟ ܗܘ ܕܛܥܝܢ ܐܪ̈ܙܐ ⁘ ⁘
ܘܡܚܕܐ ܕܡܬܬܣܝܡܝܢ
ܒܣ̈ܡܐ | ܗܘ ܕܛܥܝܢ ܗܘ [Fol. 26b.]
ܦܪܣܐ ܐܢ ܚܕ ܐܝܬܘܗܝ,
ܐܘ ܐܢ ܬܪ̈ܝܢ. ܩܕܡ ܗܘ
ܕܛܥܝܢ ܗܘ ܡܐܢܐ ܗܘܝܢ.

ܘܒܠܗ̇ܐܣܘܬܐ ܡܕܢܚܝܢ
ܚܕ ܣܕܪܐ ܡܢ ܗܪܟܐ ܠܓܒܐ.
ܘܚܕ ܣܕܪܐ ܡܢ ܗܪܟܐ ܠܓܒܐ
ܐܚܪܢܐ. ܟܕ ܛܥܝܢ ܐܝܟ
ܕܐܡܝܪܐ ܡܢ ܠܥܠ ܢܘܗܪ̈ܐ.

ܪ̇ܝܫܕܝܪܐ ܕܝܢ ܘܐܢܫ̈ܝܢ ܡܢ
ܩܫ̈ܝܫܐ ܡܢ ܗ̇ܢܘܢ ܕܡܝܬܪܝܢ
ܡܢ ܒܬܪܗ ܕܗ̇ܘ ܕܛܥܝܢ
ܗ̇ܘ ܡܐܢܐ. ܗ̇ܘܝܢ. ܘܡܚܕܐ
ܕܡܬܬܣܝܡ ܒܣܡ̈ܐ
ܐܝܟ ܕܐܡܪܢ ܡܢ
ܠܥܠ. ܙܡܪܝܢ ܡܥܢܝܬܐ
ܚܕܐ ܡܢ ܗܠܝܢ ܕܝܘܡܐ
ܩܕܝܫܐ ܕܕܢܚܐ ܘܗܟܢܐ
ܒܛܟܣܐ ܗܢܐ ܕܐܡܝܪ.
ܢܦܩܝܢ ܩܕܡܘܗܝ, ܢܝܚܐܝܬ
ܒܛܟܣܐ. ܘܙܠܐ
ܪܗܝܒܘܬܐ ܟܕ ܡܙܡܪܝܢ
ܡܥܢܝ̈ܬܐ ܗܠܝܢ ܕܠܘܩܒܠ
ܡܛܠ ܥܡܕܗ ܕܦܪܘܩܢ.
ܘܐܬܝܢ ܗܟܢܐ. ܥܕܡܐ
ܠܡܒܘܥܐ ܐܘ ܠܒܐܪܐ ܐܘ
ܠܓܘܒܐ ܐܘ ܠܢܗܪܐ
ܕܩܪܝܒ.

row on the other, bearing lights, even as hath been said above. Now, the Archimandrite, and certain of the venerable priests shall follow after him that beareth the vessel of water. And immediately after the incense hath been burned, even as we have said above, they shall sing one of the Canticles proper to the holy day of Epiphany, and in the order described [above] they shall go forth quietly and without haste, and shall sing the Canticles which refer to the baptism of our Redeemer; and in this same order they shall come to the fountain, or the well, or the pool, or the river which is nigh.

And after they have ended the Canticle, the deacon shall say the litany which is suitable to the service; and after the deacon hath ended the litany, the priest shall burn incense; and when he hath finished and made an end of the prayer for the incense, the archdeacon shall say:

Let us all bow our heads in fear before the Lord.

People.

Before Thee, O Lord, our God.

Then straightway the deacons shall take fans and begin to wave them over the waters, and the priest, standing upright, shall begin the sanctification of the waters, saying:

Glory be to God, and to the Son, and to the Holy Spirit, now and always, and for ever and ever. Amen.

People.

Amen.

ܘܡܢ ܒܬܪ ܕܡܫܠܡܝܢ
ܡܥܢܝܬܐ ܡܟܪܙ ܡܫܡܫܢܐ
ܠܬܫܡܫܬܐ ܐܝܕܐ ܕܠܘܝܐ
ܠܗ ܠܬܫܡܫܬܐ. ܘܡܢ ܒܬܪ
ܕܡܫܠܡ ܡܫܡܫܢܐ ܠܬܫܡܫܬܐ.
ܡܩܛܪ ܟܗܢܐ ܒܣ̈ܡܐ ܘܟܕ
ܕܫܠܡ ܘܫܘܠܡ ܝܗܒ ܠܨܠܘܬܐ
ܕܒܣ̈ܡܐ. ܐܡܪ ܪܝܫ
ܡܫܡܫܢܐ. ܟܠܢ ܕܢܣܓܘܕ
ܟܠܢ ܢܪܟܢ ܩܕܡ ܡܪܝܐ ܪ̈ܝܫܝܢ
ܢܪܟܢ. ܒܕܚܠܬܐ. ܥܡܐ ܩܕܡܝܟ
ܡܪܝܐ ܐܠܗܢ. ܘܡܚܕܐ
ܫܩܠܝܢ ܡܫܡܫ̈ܢܐ ܡܪ̈ܘܚܝܬܐ
ܘܡܫܪܝܢ ܕܢܫܘܦܘܢ ܥܠ
ܡ̈ܝܐ ܘܟܗܢܐ ܩܐܡ ܕܬܪܝܨ
ܒܩܘܕܫܐ ܕܡ̈ܝܐ ܟܕ ܐܡܪ.
ܘܐܡܪ. ܫܘܒܚܐ ܠܐܠܗܐ
ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ
ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ
ܥܠܡܝܢ ܐܡܝܢ. ܥܡܐ.
ܐܡܝܢ. ܟܗܢܐ ܟܕ ܐܡܪ.
ܡܪܝܐ ܐܠܗܐ ܕܐܒܗ̈ܬܐ

Priest

(*standing upright*).

O Lord God of our fathers, Who by the hand of Thine attendant Moses didst change by the mystery of the wood of the cross bitter waters into sweet, and didst give Thy people who were athirst water to drink; and didst heal the evil, and barren, and unfruitful waters by means of salt, which could be perceived by the taste, thereby prefiguring the heavenly salt, by the hand of Elisha the Prophet; Who in Thine unspeakable wisdom didst change the nature of the water into [that of] wine; and didst sanctify the floods of the river Jordan; do Thou now by spiritual and apostolic salt, and by Thine invisible power, and by Thine abundant and unspeakable mercy to mankind, and by the descent (*or* inspiration) of Thy Holy and Life-

[Fol. 27a.]

giving Spirit, Who is coequal with Thee in existence and everlastingness, bless and sanctify these waters. And grant that they may be for the health and healing of the soul, and body, and spirit of all those who partake of them, and who make use of them; for Thou art a God Who lovest man, and Thou art merciful, and Thou desirest the life and redemption of those whom Thou hast chosen; and for Thee are meet and right all glory, and honour, and dominion, Thou One holy and adorable Trinity, coequal in Being, of Father, and Son, and Holy Ghost, now, and always, and for ever and ever. Amen.

People.

Amen.

Priest.

Let us bow our heads.

ܚܝ̈ܐ ܘܦܩܘܕ ܠܡܝ̈ܐ ܗܠܝܢ.
ܘܗܒ ܕܢܗܘܘܢ ܠܚܘܠܡܢܐ.
ܠܐܣܝܘܬܐ ܕܢܦܫܐ
ܘܕܦܓܪܐ ܘܕܪܘܚܐ. ܠܟܠܗܘܢ
ܐܝܠܝܢ ܕܢܣܒܝܢ ܡܢܗܘܢ
ܘܡܬܚܫܚܝܢ ܒܗܘܢ.
ܡܛܠ ܕܐܠܗܐ ܪܚܡ
ܐܢܫܐ ܘܡܪܚܡܢܐ ܘܨܒܐ
ܒܚܝ̈ܐ ܘܦܘܪܩܢܐ ܕܠܓܒܝܬܗ
ܐܢܬ. ܘܠܟ ܝܐܐ ܘܦܐܐ
ܟܠ ܫܘܒܚܐ ܘܐܝܩܪܐ
ܘܐܘܚܕܢܐ: ܠܚܕܐ
ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ
ܘܣܓܝܕܬܐ. ܘܫܘܝܬ
ܒܐܘܣܝܐ ܕܐܒܐ ܘܕܒܪܐ
ܘܕܪܘܚܐ ܩܕܝܫܐ. ܗܫܐ
ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ
ܐܡܝܢ ⁘ ܥܡܐ. ܐܡܝܢ.
ܟܗܢܐ. ܪ̈ܝܫܝܢ ܢܪܟܢ. ܥܡܐ.
ܘܩܕܡܝܟ ܡܪܝܐ ܐܠܗܢ.

ܟܗܢܐ ܒܪ ܠܗܘܢ ܡܙܥܪܐ

ܡܠܬܐ ܗܕܐ ܘܐܡܪ.
ܡܪܝܐ ܐܠܗܐ ܫܘܒܚܐ
ܘܐܚܝܕ ܟܠ. ܗܘ ܕܒܡܪܘܡܐ

ܟܗܢܐ ܚܢܝܢܐܝܬ ܘܠܐ	*People.*
ܡܬܪ̈ܟܢܐܝܬ ܡܬܘܠܣ	Before Thee, O Lord, our God.
ܘܡܬܗܕܪ: ܘܡܢ ܚܝܠܬܢܐ	*Then the priest, bowing low, shall begin the following prayer, saying:*
ܘܒܢ̈ܝܐ ܡܬܦܪܢܣܢܐ: ܗܘ	
ܕܒܡܠܬܐ ܕܠܗ ܐܬܥܒܕܘ	O Lord God, Thou Mighty One, and Sustainer of all things,
ܫܡ̈ܝܐ: ܘܒܪܘܚܐ ܕܦܘܡܗ	Who in the celestial heights art secretly and in an incomprehensible manner praised and glorified by the hosts and congregations of beings who are endowed with reason; by Whose word the heavens were made, and by the breath of Whose mouth all Thy hosts [were created]; Who lookest upon the earth and it trembleth; Who rebukest the sea and driest it up; do Thou now mercifully by the riches of Thy grace make us all worthy of Thy great and abundant mercy, in this hour, and in the day of Thy glorious Epiphany, being pleased to return upon us; change Thou our earthly minds

ܟܠܗܘܢ ܚܝ̈ܠܘܬܗ: ܗܘ
ܕܚܐܪ ܒܐܪܥܐ ܘܙܝܥܐ:
ܘܟܐܐ ܒܝܡܐ ܘܡܘܒܫ
ܠܗ. ܐܢܬ ܐܦ ܗܫܐ
ܚܘܣܢܐܝܬ ܒܥܘܬܪܐ
ܕܛܝܒܘܬܟ. ܐܫܘܐ ܠܟܠܢ
ܒܪ̈ܚܡܝܟ ܪ̈ܘܪܒܐ
ܘܣܓ̈ܝܐܐ ܒܫܥܬܐ ܗܕܐ.
ܘܒܝܘܡܐ ܕܢܚܟ ܫܒܝܚܐ.
ܟܕ ܡܬܪܥܐ ܐܢܬ
ܘܡܬܦܢܐ ܐܢܬ ܥܠܝܢ:
ܘܡܫܚܠܦ ܐܢܬ ܪ̈ܥܝܢ
ܐܪ̈ܥܢܝܐ ܘܠܩܘܒܠ ܠܕܒܘܬ
ܗܘܢܐ: ܘܡܠܒܒ ܐܢܬ ܠܢ
ܒܟܐܕܐ ܪܒܐ ܕܕܝܢܟ:
ܠܡܩܒܠܐ ܕܡ̈ܢܐ ܗܠܝܢ
ܘܝܘ̈ܡܐ: ܕܒܗ ܛܝܒܘܬܐ
ܘܡܪܚܡܢܘܬܐ ܕܝܠܟ
ܐܬܩܪܒܘ. ܐܢܫܐ ܕܗܘܘܢ

and our hearts into purity of understanding, and make us to be ready for the great festival of Thine Epiphany and to receive these holy waters which have been sanctified by grace and lovingkindness, that they may be for us all for the propitiation of offences, and for the remission of sins, and for the sprinkling and purification from every evil intent; and by Thine angelic hosts protect Thou us until our last breath, in a blameless rule of life and in the straight, and spotless, and blessed, and unchanging faith. And bestow upon us all chaste lives which shall be pleasing unto Thee, whereby we may become worthy of the blessings which have been promised to Thy saints who from olden time have pleased Thee, the Prophets, Apostles, Martyrs,

ܠܟܠܢ. ܠܚܘܣܝܐ ܕܚܘ̈ܒܐ
ܘܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ.
ܠܐܣܝܐ ܘܠܕܘܟܝܐ ܕܡܢ
ܟܠܗ ܬܐܪܬܐ ܒܝܫܬܐ. ܗܒ
ܡܢܛܪ ܐܢܬ ܠܢ ܒܝܕ ܚܝ̈ܠܘܬܟ
ܡܠܐܟܝ̈ܐ: ܥܕܡܐ
ܠܢܫܡܬܐ ܕܝܠܢ ܐܚܪܝܬܐ:
ܒܕܘܒܪ̈ܐ ܠܐ ܥܕ̈ܠܐ
ܘܒܗܝܡܢܘܬܟ ܬܪܝܨܬܐ
ܘܕܠܐ ܡܘܡ. ܘܡܒܪܟܬܐ
ܘܠܐ ܡܫܬܚܠܦܢܝܬܐ. ܗܒ
ܚܥܡ ܐܢܬ ܠܟܠܢ ܚܝ̈ܐ
ܢܟ̈ܦܐ ܕܫܦܝܪܝܢ ܠܟ: ܕܒܗܘܢ
ܢܫܬܘܐ ܠܛܘ̈ܒܬܐ ܗܠܝܢ
ܕܡܠܝܟܢ ܠܩܕ̈ܝܫܝܟ. ܗܢܘܢ
ܕܡܢ ܥܠܡ ܫܦܪܘ ܠܟ:
ܢܒܝ̈ܐ: | ܫܠܝ̈ܚܐ: [Fol. 27 b.]
ܣܗ̈ܕܐ: ܡܘܕ̈ܝܢܐ: ܒܬ̈ܘܠܐ:
ܙܕܝ̈ܩܐ: ܟܗ̈ܢܐ: ܒܪ̈ܘܢܐ
ܟܐܢܬ ܕܕܝܠܟ ܐܠܗܐ:
ܟܠܗܘܢ ܗܢܘܢ ܕܢܛܪܘ
ܦܘܩ̈ܕܢܝܟ ܘܗܝܡܢܘܬܟ. ܗܢܘܢ
ܕܒܗ ܟܠܗܘܢ ܫܦܝ̈ܪܬܐ
ܚܝܝܢ ܡܫܝ̈ܚܐ ܡܕܢܚܝܢ
ܘܦܪܗܣܝܐ ܕܟܠܗܘܢ

ܡܘܕܝܢܐ ܟܐܢ̈ܐ. ܙܕܝ̈ܩܐ ܚܣܝ̈ܐ
ܘܡܬܟܫܦܢ̈ܐ ܠܡܫܪܝܢܘܬܟ
ܐܢܫܝܢ ܐܠܗܐ. ܕܐܬܬܥܝܪܘ
ܠܦܘܩܕ̈ܢܝܟ ܒܚܦܝܛܘܬܐ ܕܒܝܕ
ܨܠܘܬܗܘܢ ܩܕܝܫܬܐ: ܕܒܛܝܠܬܐ
ܕܚܝܠܝܢ ܡܙܕܝܢܝܬܐ ܘܬܠܒܫܐ
ܘܢܬܠܒܫܬܐ: ܗܝ ܕܒܗ
ܦܪܗܣܝܐ ܕܒܡܬܟܫܦܝܢܬܐ
ܘܡܬܒܥܐ ܠܦܪܗܣܝܐ. ܘܡܟܠ
ܚܢܢܗ ܡܪܚܡܐ ܘܡܕܟܪܐ
ܘܡܠܘܟܬܐ. ܘܠܗܘܢ
ܗܪܣܝܣ ܡܫܬܥܬܐ. ܗܠܝܢ
ܕܡܢ ܡܬܒܥܝܢ ܥܕܬܗ
ܕܐܦܝܣܩܘ. ܩܫܝ. ܘܐܬܪ̈ܢܘ
ܠܬܪܘܢܐ ܕܐܬܪ̈ܘܗܝ. ܘܠܐ
ܬܠܬܐ ܕܬܘܒܐ ܕܚܠܝܢ ܡܟܠ
ܕܐܬܦܠܓܘܢ. ܠܟ. ܐܠܐ
ܚܝܒܝ ܠܐ ܐܠܗܐ ܦܘܪܫܢ.
ܡܟܠ ܢܒܝܢ ܪܒܐ
ܘܬܚܘܢܝܗ ܗܘ ܕܐܬܪܦܝ
ܚܠܝܢ. ܘܐܫܘܐ ܠܐܠܗ
ܕܐܬܪܬܐ ܕܫܪܝܬܐ
ܘܡܕܥܝܢܬܐ. ܢܦܠܢ
ܬܫܘܒܚܬܐ ܘܬܘܕܝܬܐ
ܕܠܐ ܥܠܡܐ: ܠܬܠܬܘܬܟ

Confessors, the just, the righteous, ascetics, preachers of the fear of God, [and] all those who have kept Thy commandments diligently, through whose holy prayers we who are helpless may be armed, and may become clothed in their boldness of speech. And we beseech and entreat Thy gracious mercy, which loveth man, to be mindful of the dangers and persecutions for Thy Holy Name's sake of Thy Holy, Catholic, and Apostolic Church from one end of the inhabited world unto the other, and do away from it schisms, and contentions, and divisions, and all the destructive heresies which spring up through the agency of the Calumniator. And remember the remnant of the orthodox, and forget not Thy covenant, for we have been brought exceedingly low, but help us,

O God our Redeemer, for the sake of Thy great and marvellous Name with which we have been called, and make us all worthy, so that with a pure and holy conscience we may lift up glory and praise ceaselessly to Thy holy, and coequal, and uncreated, and everlasting Trinity.

Then, lifting up his voice, [*the priest shall say*]:

Great art Thou, O Lord, and marvellous are Thy works, and no word sufficeth [to declare] the glory of Thy wonders. For, having by Thy power brought everything [into being] from things which had no being, by Thy dominion Thou dost support creation, and by Thy care Thou dost direct and provide the world with food. Thou hast fashioned creation out of four elements, and Thou hast crowned the course of the year

ܙܒ̈ܢܐ ܕܫܢܬܐ ܠܦܢ̈ܝܬܗܘܢ
ܕܦܪ̈ܘܫܝܢ ܘܙܐܥܝܢ ܠܟ ܡܙܠܠܝܢ.
ܓܘ̈ܕܐ ܡܫܒ̈ܚܝܢ، ܚܝ̈ܠܐ
ܒܬܫܒܘܚܬܐ ܠܟ
[Fol. 28a.] ܡܬܦܪ̈ܚܢܝܬܐ | ܠܟ ܡܣܓܕܝܢ.
ܠܟ ܡܫܒܚ ܫܒܚܐ. ܠܟ
ܡܗܕܪ ܗܕܪܐ. ܠܟ
ܡܦܠܣܝܢ ܒܘܒ̈ܐ. ܠܟ
ܡܫܬܒܚ ܢܘܗܪܐ. ܡܢܟ
ܙܐܬܝܢ ܬܗ̈ܘܡܐ. ܠܟ
ܦܠܚܝܢ ܡܒ̈ܘܥܐ. ܐܢܬ
ܡܬܚܬ ܠܫܡܝܐ ܐܝܟ
ܒܦܬܐ. ܐܢܬ ܪܩܥܬ ܠܐܪܥܐ
ܥܠ ܡܝ̈ܐ. ܐܢܬ ܣܟܪܬ
ܠܝܡܐ ܒܚܠܐ. ܐܢܬ ܠܐܐܪ
ܐܝܟ ܕܠܗܘܒܐ ܐܫܕܬ.
ܐܢܬ ܓܝܪ ܗܘ ܐܠܗܐ
ܐܝܬܝܟ ܠܐ ܡܬܡܠܠܢܐ
ܘܠܐ ܡܬܚܙܝܢܐ ܘܕܠܐ
ܣܟܐ. ܥܠ ܐܪܥܐ ܐܬܒܬ.
ܘܕܡܘܬܐ ܕܟܕܐ ܠܣܒܬ.
ܘܒܕܡܘܬܐ ܕܒܢܝ̈ܢܫܐ
ܗܘܝܬ. ܠܐ ܓܝܪ ܫܒܩܬ
ܡܛܠ ܚܢܢܬܢܘܬܐ

with four seasons. The celestial hosts of beings who are endowed with reason tremble before Thee, and the orders of the angels praise Thee, and the companies of the archangels bow down in homage [before Thee], the six-winged Seraphim fly [round about Thee] and cry out, singing praises unto Thee, and the many-eyed Cherubim shroud Thee in glory which cannot be approached. The sun praiseth Thee; the moon glorifieth Thee; the stars praise Thee; the light is obedient unto Thee; the depths tremble before Thee, and the fountains of water serve Thee. Thou hast spread out the heavens like a bow, Thou hast beaten out the earth over the waters, Thou hast shut in the sea with the sand, and Thou hast poured out the air like a breath. And Thou, being God Who art with-

out end, and Who canst not be comprehended, and Who art without beginning, didst come upon the earth, and didst take the form of a servant, and didst live in the form of the children of men. For, O our Lord, by reason of Thy saving mercy, Thou couldst not bear to see the race of the children of men oppressed by the Calumniator, but didst come and deliver [them]. We confess Thy goodness, and we proclaim abroad Thy mercy, and we will not hide the fair beauty of that which Thou hast done. Thou didst bless the child of nature, and Thou didst by Thy birth sanctify the virgin womb, and all creation praised Thee when Thou wast revealed. For Thou, O our God, didst appear upon the earth, and with the children of men Thou didst live and move. Thou didst sanctify for

ܠܓܡܘܬܐ ܕܝܘܪܕܢ. ܟܕ
ܐܢܘܢ ܡܚܝܠܐ ܕܒܘܪ̈ܟܬܐ.
ܥܘܢܝܐ ܕܡܫܝܚܘܬܐ. ܥܕܪܐ
ܕܚܛܗ̈ܐ. ܚܘܒܐ
ܕܒܘܪ̈ܣܝܐ. ܕܚܝ̈ܠܐ ܠܐܕܐ̈ܪܐ.
ܠܡܬܦܪ̈ܢܣܢܐ (sic) ܠܚܝ̈ܠܘܬܐ
ܗܡܘܩܠܝܐ. ܡܠܝ̈ܢ ܡܢ
ܚܝܠܐ ܡܠܐܟܝܐ. ܐܝܟܢܐ
ܕܟܠܗܘܢ ܐܝܠܝܢ ܕܢܫܠܝܢ
ܐܘ ܡܫܬܘܬܦܝܢ ܡܢܗܘܢ:
ܢܗܘܘܢ ܠܗܘܢ ܠܕܘܟܝܐ
ܕܢܦ̈ܫܬܐ ܘܕܦܓܪ̈ܐ.
ܠܐܣܝܘܬܐ ܕܚ̈ܫܐ.
ܠܡܩܕܫܘܬܐ ܕܒ̈ܬܐ.
[Fol. 28b.] ܡܛܝܒ̈ܐ | ܠܗܬ ܟܠ ܥܘܕܪ̈ܢܝܢ.
ܐܢܬ ܓܝܪ ܐܢܬܝܗܘ ܗܘ
ܕܒܝܕ ܡܝ̈ܐ ܘܪܘܚܐ:
ܚܕܬܬ ܟܝܢ ܕܡܢ ܚܛܝܬܐ
ܟܠܗ. ܐܢܬ ܗܘ ܗܘ ܕܒܝܕ
ܡܝ̈ܐ ܐܛܦܬ ܠܚܛܝܬܐ
ܗܝ ܕܒܢܝ̈ܫܐ ܢܘܚ. ܐܢܬ
ܗܘ ܗܘ ܕܒܝܕ ܡܘܫܐ ܒܙܪܬ
ܡܢ ܥܒܕܘܬܗ ܕܦܪܥܘܢ
ܠܟܢܫܐ ܕܥܒܪ̈ܝܐ. ܐܢܬ

us the floods of Jordan when Thy Holy Spirit from heaven smote upon them, and Thou didst break the head of the dragon which writhed therein. Do Thou then, O Lord, Who lovest man, come now by the descent of Thy Holy Spirit, and sanctify these waters. Give unto them the grace of Jordan, and make them to be fountains of blessings, and gifts of holiness, and a loosing of sins, and a binding up of sicknesses, and terrifiers (?) of devils, and things unapproachable by opposing hosts, and things filled with angelic power, so that unto all those who draw from and partake of them they may become for the cleansing of souls and bodies, and the healing of passions, and the sanctification of houses, and ready [helpers] to benefits of every kind. For Thou art He Who by water and

spirit didst renew our nature which had become old through sin. Thou art He Who by water didst do away the sin which was in the days of Noah. Thou art He Who by the sea didst set free the race of the Hebrews from the oppression of Pharaoh. Thou art He Who by water and fire didst deliver Israel from the error of Baal by the hands of Elijah the Prophet. And now, O our Lord, whilst sanctifying these waters by Thy Holy Spirit, grant unto those who touch them, or who partake of them, or who make use of them in any way whatsoever in true faith, praise, and holiness, and blessing, and purification, and health, so that by the material elements of the world, and by the children of men, and by angels, and by things visible, and by things invisible, [Thy Name may be

ܗܘ ܗܘ̇ ܕܒܝܕ ܡܝ̈ܐ ܘܢܘܪܐ
ܒܐܝ̈ܕܝ ܐܠܝܐ ܢܒܝܐ: ܦܨܝܬ
ܠܐܝܣܪܐܝܠ ܡܢ ܛܥܝܘܬܐ
ܕܒܥܠܐ. ܐܢܬ ܘܗܫܐ
ܡܪܢ. ܟܕ ܡܩܕܫ ܐܢܬ
ܠܡܝ̈ܐ ܗܠܝܢ ܒܪܘܚܟ
ܩܕܝܫܐ. ܗܒ ܠܟܠܗܘܢ
ܐܝܠܝܢ ܕܢܩܦܘܢ ܒܗܘܢ ܐܘ
ܡܫܬܘ̇ܬܦܝܢ ܒܗܘܢ: ܐܘ
ܐܝܢ ܕܗܘ ܡܬܚܫܚܝܢ
ܒܗܘܢ ܒܗܝܡܢܘܬܐ
ܬܪܝܨܬܐ. ܫܘܒܚܐ.
ܘܩܕܝܫܘܬܐ. ܒܘܪܟܬܐ.
ܘܕܘܟܝܐ. ܚܘܠܡܢܐ. ܐܝܟܢܐ
ܕܒܝܕ . ܐܣܛܘ̈ܟܣܐ ܘܒܝܕ
ܒܢܝ̈ܢܫܐ. ܘܒܝܕ ܡܠܐܟ̈ܐ:
ܘܒܝܕ ܡܬܚܙܝ̈ܢܝܬܐ ܘܠܐ
ܡܬܚܙ̈ܝܢܝܬܐ. ܘܒܟܠܗܝܢ
ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.
ܥܡܐ. ܐܡܝܢ. ܟܗܢܐ
ܟܕ ܓܠܝ̈ܚܐ ܬܠܬܐ ܠܟܠ
ܡܢ ܡܝ̈ܐ ܘܐܡܪ.
ܡܬܒܪܟܝܢ ܡܝ̈ܐ ܗܠܝܢ
ܒܫܡ ܐܒܐ ܚܝܐ ܠܚܝ̈ܐ

ܐܡܝܢ. ܒܫܡ ܒܪܐ ܚܝܐ
ܠܚ̈ܝܐ ܐܡܝܢ. ܒܫܡ ܪܘܚܐ
ܚܝܐ ܘܩܕܝܫܐ ܠܚ̈ܝܐ.
ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܥܡܐ. ܐܡܝܢ. ܟܗܢܐ

ܟܕ ܓܗܢ. ܒܪܘܟܐ ܕܡ̈ܝܐ
ܘܥܒܘܕܐ ܕܟܠ: ܗܘ ܕܟܠ
ܐܚܝܕ ܒܫܘܠܛܢܐ ܕܪܒܘܬܗ:
ܗܘ ܕܗܘ ܐܡܪ ܘܗܘܘ:
ܘܗܘ ܦܩܕ ܘܐܬܒܪܝܘ
ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ
ܕܒܗܘܢ: ܗܘ ܕܒܚܝܠܗ
ܘܒܦܘܩܕܢܐ ܡܫܠܛܐ
ܕܥܒܘܕܘܬܗ ܡܢ ܠܐ ܡܕܡ
ܥܒܕ ܘܟܠ ܡܕܡ ܐܝܬܝ
ܠܗܘܝܐ ܘܠܩܘܝܡܐ
ܡܛܠܗܢܐ ܘܫܪܝܪܐ
ܕܥܠܡܘܗܝ ܗ̈ܘܝܐ. ܗܘ ܕܒܚܕ
ܘܡܫܠܦ ܟܠ ܠܘܬ ܛܒܬܐ.
ܐܢܬ ܘܐܦ ܗܫܐ ܒܥܕ
ܘܡܫܠܦ ܠܡ̈ܝܐ ܗܠܝܢ:
ܒܚܝܠܐ ܕܪܘܚܟ ܩܕܝܫܐ:
ܘܫܟܠ ܘܩܕܫ ܐܢܘܢ
ܒܡܗܡܢܘܬܟ. ܟܠ ܟܠܗ

praised, together with Thy Father, and Thy Holy Ghost, now] and always, and for ever and ever. Amen.

People.
Amen.

And the priest shall make three crosses over the waters, and shall say:

These waters are blessed in the Name of the Father, the Living One, to life. Amen. And in the Name of the Son, the Living One, to life. Amen. And in the Name of the Living and Holy Spirit to life, for ever and ever. Amen.

People.
Amen.

Then the priest, bowing low, [*shall say*]:

O Creator of the waters, and Maker of all things, Who holdest all things by the dominion of Thy majesty; Who spakest, and they came into being; Who commandedst, and the heavens, and the earth, and all

that are therein were created; Who by Thy will and by the ruling command of Thine operative power didst give the command, and out of nothing everything came into being and into the well-ordered and sure condition of all things which exist; Who dost make and change everything into good: do Thou now also make and change these waters by the might of Thy Holy Spirit; and give them power and sanctify them by Thy gift against every opposing agency, which shall be stirred up or wrought through the care and strenuousness of the Calumniator by means of sorcery, or the art of magic, or astrology, or incantations; and grant that they may become unto all those who take of them in the faith of the truth, either for drinking or for any purpose whatsoever, happiness, and pleasantness, and

ܡܒܪ̈ܝܢܘܬܐ ܡܫܬܟܠܠܬܐ:
ܐܢ̇ܬ ܕܒܨ̇ ܨܒܝܢܘܬܗ
ܘܫܘܠܛܢܘܬܗ ܕܐܡܪܟ | ܡܪܝܐ [Fol. 29a.]
ܡܬܬܥܒܕܢܐ ܐܘܥܝܬ
ܡܒܕܪܐ: ܒܢ ܫܪܝܘܬܐ
ܘܐܫܬܘܕܥܘܬܐ ܘܡܠܝܘܬܐ
ܘܡܬܩܫܘܬܐ. ܘܗܒ
ܕܗܘܘ. ܠܟܠܗܘܢ ܐܠܝܢ
ܕܢܦܩܝܢ ܡܒܝܢܗܘܢ
ܒܡܣܒܝܢܘܬܐ ܕܫܪܪܐ:
ܠܛܒܬܐ ܘܐܦ ܠܡܫܚܠܦܘܬܐ ܐܢ̇ܬ
ܕܗ̇ܝ. ܠܒܣܘܡܐ.
ܠܚܝܠܘܬܐ. ܠܕܝܢܘܬܐ.
ܕܬܪܬܐ. ܠܐܣܝܘܬܐ.
ܠܢܦܫܐ. ܠܫܘܠܛܢܐ
ܕܥܒܕܐ ܘܕܦܓܪܐ. ܒܝܕ
ܥܘܒܕܐ ܕܪ̈ܫܥܐ ܒܬܪ̈ܐ
ܕܡܢܝܢ. ܒܟܠܒܘܬܐ
ܘܒܪ̈ܫܥܐ ܘܒܪܫܥܘܬܐ
ܐܢܫܘܬܗ ܕܚܝܫܐ ܒܪܢ:
ܡܪܝܐ ܘܐܠܗܐ ܘܦܪ̈ܘܩܐ
ܕܠܡ ܢܘܒ ܡܢܝܚܐ.
ܘܕܪܘܚܢ ܒܕܝܢܐ ܀

ܘܬܠܐ ܠܗ. ܡܪܝܐ ܕܟܠ
ܘܦܪܘܩܐ ܕܟܠܗܘܢ ܠܚܩܬܐ

ܘܡܚܘܕܪܐ ܕܟܠܗ̇ ܒܪܝܬܐ:
ܗ̇ܘ ܕܟܠܡܕܡ ܒܟܠܙܒܢ
ܥܒ̇ܕ ܐܢܬ ܘܡܬܬܩܢ
ܐܝܟ ܕܠܦܘܪܩܢܐ ܘܥܘܕܪܢܘܬ
ܫܪܒܬܐ ܕܟܠܗ̇ ܓܢܣܐ
ܕܒܢ̈ܝܢܫܐ: ܗ̇ܘ ܕܠܡ̈ܝܐ
ܡܪ̈ܝܪܐ ܒܝܕ ܡܘܫܐ
ܒܩܝܣܐ ܚ̇ܠܝܬ.
ܘܠܨܗܝܘܬܗ ܕܥܡܐ
ܐܣܝܬ: ܗ̇ܘ ܕܠܡ̈ܝܐ ܒܝ̈ܫܐ
ܘܥܩܪ̈ܐ ܒܝܕ ܐܠܝܫܥ
ܢܒܝܐ ܒܡܠܚܐ ܠܡ
ܐܫܠܡܬ: ܗ̇ܘ ܕܠܒܢܝܐ
ܕܡ̈ܝܐ ܒܡܫܟܢܐ ܕܟܠܠܐ
ܠܡܫܪܐ ܚܛܝܬܗ: ܘܚܣܬ
ܬܡܢ ܕܡܪܐ ܘܒܪܘܝܐ
ܕܒܪܝܬܐ ܐܢܬ: ܐܢܬ
ܗܫܐ ܐܦ ܗܫܐ ܡܪܝܐ
ܫܕܪ ܐܢܐ ܒܝܕ ܡܫܝܚܘܬܐ
ܕܐܠܗܘܬܟ: ܫܪܝ ܘܩ̇ܕܫ
ܠܡ̈ܝܐ ܗܠܝܢ. ܐܝܟܢܐ
ܕܢܗܘܘܢ ܠܟܠܗܘܢ ܐܝܠܝܢ
ܕܡܢܗܘܢ ܢܣܒܝܢ. ܠܒܘܪܐ
ܕܢܘܒܠ ܚܛܗܘܬܐ
ܘܠܦܘܪܩܢܐ ܡܫܡܠܝܐ.

a cleansing of the conscience, and a healing, and a refreshing, and for the health of both soul and body, through the bestowal of rich mercy from Thee, through the grace, and mercy, and love for man of Thine only Son, our Lord, and God, and Redeemer, Jesus Christ, and of the Holy Spirit.

Then the priest shall raise his voice [and say]:

O Lord of all things, Creator of all things which have been [set] in order, Maker of all creation; Who hast at all times made and prepared everything for the redemption and benefit of the whole race of the children of men; Who by the hand of Moses didst make sweet the bitter waters by means of wood, and didst heal them [for the quenching of] the thirst of the people; Who didst make healthy the evil and barren waters of the brook by the hand of Elisha the Prophet;

Who didst change the nature of the waters in Cana of Galilee into [that of] wine, and didst there show Thyself to be the Lord and Creator of Creation: do Thou now also, O Lord, Who lovest man, by the descent (*or* inspiration) of Thy grace bless and sanctify these waters, so that they may be unto all those who partake of them the means of gratitude and perfect redemption, and for the turning aside from every evil act, and for the enjoyment of the peaceful mind which is from Thee, for Thou art the blessed God Who lovest man; and unto Thee, with Thy Father, and Thy Holy Spirit, are meet all glory, and honour, and dominion, now, and always, and for ever. Amen. [Fol. 29b.]

People.

Amen.

And after this the priest shall say, 'Holy art Thou, O God.' *And all the people shall go up after him,*

ܘܐܡܪ. ܒܪܘܝܐ ܕܡ̈ܝܐ
ܘܥܒܘܕܐ ܕܟܠ: ܗܘ
ܕܟܠܡܕܡ ܥܒܕ ܐܢܬ
ܘܡܫܚܠܦ. ܥܒܕ ܘܫܚܠܦ
ܠܡ̈ܝܐ ܗܠܝܢ ܒܚܝܠܐ
ܕܪܘܚܟ ܩܕܝܫܐ. ܘܚܝܠ
ܐܢܘܢ ܠܘܩܒܠ ܟܠܗ̇
ܡܥܒܕܢܘܬܐ ܣܩܘܒܠܝܬܐ
ܘܗܒ ܕܢܗܘܘܢ ܠܟܠܗܘܢ
ܐܝܠܝܢ ܕܡܬܚܫܚܝܢ ܒܗܘܢ.
ܒܕ ܫܬܝܐ ܐܘ ܒܕ
ܫܝܓܬܐ ܐܘ ܒܕ ܪܣܣܐ
ܐܘ ܠܐ ܐܝܢܐ ܕܗܘ
ܐܚܪܢܐ. ܠܚܘܠܡܢܐ ܕܢܦܫܐ
ܘܕܦܓܪܐ. ܠܬܘܣܦܐ ܚܘܢ̈ܢܐ
ܕܡܢܟ. ܠܢܛܘܪܘܬܐ ܕܟܠܢ
[ܡܢ] ܒܝܫܬܐ. ܠܦܘܪܩܢܐ
ܘܠܫܝܢܐ ܘܠܩܘܕܫܘܬܐ
ܕܚ̈ܝܝܢ ܒܡܫܝܚܐ ܝܫܘܥ
ܡܪܢ: ܕܒܗ ܠܟ ܝܐܐ
ܫܘܒܚܐ ܘܐܝܩܪܐ
ܘܐܘܚܕܢܐ ܥܡ ܪܘܚܐ
ܕܝܠܟ ܩܕܝܫ ܒܟܠ: ܘܛܒܐ
ܘܡܚܝܢܐ ܗܫܐ ܘܐܡܬ
ܒܟܠܙܒܢ. ܗܫܐ ܘܠܥܠܡܝܢ

and whilst they are saying, 'Holy art Thou, O God,' *the priest shall fill the vessel with the waters which have been sanctified, and after they have made an end of the words, and whilst the priest graspeth the vessel with his right hand, he shall pray the [following] prayer, and say:*

O Creator of the waters, O Maker of all things, Who dost make and change everything, make and change these waters by the might of Thy Holy Spirit, and strengthen them against every opposing agency, and grant that they may become unto all those who make use of them for drinking, or for washing, or for sprinkling, or for any other purpose whatsoever, for the healing of both soul and body, and for the rich mercy which is from Thee, and for the keeping away of us all [from] evil, and for the redemption, and peace, and sanctification of our lives in Christ Jesus our

Lord, to Whom with Thee, and Thy Most Holy Spirit, all glory, and honour, and dominion are meet, now, and always, and for ever. Amen.

People.

Amen.

And straightway the priest shall take the vessel of water and shall place it in the hands of the deacon, who shall carry it in the same order in which he came forth therewith; and thus, whilst saying the canticles, they shall go into [the church] in the same order, which we have described above, in which they went forth. And the vessel wherein are the holy waters shall be placed under the table of the Oblation until the Offering hath been offered up, and immediately afterwards they shall place it wheresoever they please. Now there are some who place it upon the Holy Table until the service cometh to an end, and afterwards they carry it away.

Here endeth [the order of] the Blessing of the Waters of the Epiphany.

ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀
ܥܡܐ. ܐܡܝܢ. ܘܡܫܡܫܢܐ
ܫܩܠ ܠܗ ܗܘ ܡܐܢܐ
ܠܡܐܢܐ ܗܘ ܕܡ̈ܝܐ.
ܘܣܐܡ ܠܗ ܥܠ ܐܝ̈ܕܘܗܝ
ܕܡܫܡܫܢܐ. ܘܛܥܢ ܠܗ ܒܗ.
ܒܗܘ ܛܟܣܐ ܕܢܦܩ ܒܗ.
ܘܗܟܢܐ ܟܕ ܐܡܪܝܢ
ܡܕܪ̈ܫܬܐ ܥܐܠܝܢ ܐܝܟܢܐ
ܕܩܕܡܢܢ ܐܡܪܢ ܒܗ
ܒܛܟܣܐ ܗܘ ܕܢܦܩܘ ܒܗ.
ܘܡܬܬܣܝܡ ܗܘ ܡܐܢܐ
ܕܐܝܬ ܒܗ ܗܠܝܢ ܡ̈ܝܐ
ܠܬܚܬ ܡܢ ܦܬܘܪܐ ܕܩܘܪܒܐ
ܠܕܡܐ ܕܡܬܩܪܒ ܩܘܪܒܢܐ.
ܘܡܚܕܐ ܫܩܠܝܢ ܠܗ
ܘܣܝܡܝܢ ܠܗ ܐܝܟܐ
ܕܨܒܝܢ. ܐܝܬ ܕܝܢ ܕܥܠܘܗܝ
ܕܦܬܘܪܐ ܩܕܝܫܐ ܣܝܡܝܢ
ܠܗ. ܥܕܡܐ ܕܫܠܡܐ
ܬܫܡܫܬܐ. ܘܒܬܪܟܢ
ܫܩܠܘܗܝ. ܫܠܡ ܒܘܪܟ
ܡ̈ܝܐ ܕܒܝܬ ܕܢܚܐ ܀

The Blessing of the Waters on the Festival of the Epiphany.

Ⲁⲕⲟⲗⲟⲩⲑⲓⲁ̀ ⲛ̀ⲧⲉ ⲥⲟⲩ ⲓ̅ⲁ̅ ⲛ̀ ⲧⲱⲃⲉ̀ ⲉⲧⲉ̀ ⲫⲁⲓ ⲡⲉ ⲡ̀ϣⲁⲓ ⲛ̀ⲧⲉ ϯⲈⲡⲓⲫⲁⲛⲓⲁ̀ ⲡⲏ ⲉⲧ ⲉⲣ ⲡⲣⲉⲡⲓ ⲛ̀ ⲟ̀ϣⲟⲩ ⲉ̀ϫⲉⲛ ⲛⲓⲙⲱⲟⲩ: ⲁⲣⲓϩⲏⲧⲥ ⲙ̀ ⲡⲓϣⲉⲡϩⲙⲟⲧ: ⲛⲉⲙ ⲧⲉⲩⲭⲏ ⲙ̀ ⲡⲓⲥⲑⲟⲓ ⲛⲟⲩϥⲓ: ⲛⲉⲙ ⲧⲁⲗⲉ ⲙ̀ ⲡⲓⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲟⲩⲟϩ ⲡⲓⲗⲁⲟⲥ ⲉϥϫⲱ ⲡⲉⲛⲓⲱⲧ ⲉⲧ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀: ⲛⲉⲙ ⲯⲁⲗⲙⲟⲥ ⲛ̅. Ⲓⲧⲁ̀ ⲱϣ ⲛ̀ ⲛⲁⲓ ⲡⲣⲟⲫⲏⲧⲓⲁ̀: ⲟⲩⲟϩ ⲡⲓϣⲟⲣⲡ ⲉ̀ⲃⲟⲗϧⲉⲛ Ⲁⲃⲃⲁⲕⲟⲩⲙ (ⲓⲉ Ⲁⲙⲙⲃⲁⲕⲟⲩⲙ) ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ: ⲕⲉⲫ. ⲅ̅ ⲉⲧⲉ ⲧⲉϥⲡⲣⲟⲥⲉⲩⲭⲏ⁘

The Service for the eleventh day of the month Tôbi, that is to say, for the Festival of the Epiphany, which it is meet should be read over the Waters. Having made the beginning thereof with the prayer of thanksgiving, and with the prayer of incense, and with the offering up of incense, the people shall say, 'Our Father, Which art in heaven,' &c., *and Psalm l., and then one shall read the passages from the Books of the Prophets, the first of which shall be the prayer of the Prophet Habakkuk* (chap. iii. 1–19):

Ⲡⲟ̅ⲥ̅ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲉⲕϧⲣⲱⲟⲩ ⲁⲓⲉⲣϩⲟϯ:

O Lord, I have heard Thy cry, and I was afraid: I con-

sidered Thy works, and was amazed: they shall know Thee between the two beasts, Thou shalt be acknowledged when the years draw nigh; Thou shalt be manifested when the time is come; when my soul is troubled Thou wilt in wrath remember mercy. God shall come from Theman, and the Holy One from Mount Pharan. His virtue shall clothe the heavens, and the earth shall be full of His blessing. He shall make Himself to be as the light, there shall be horns in His hands, He shall make the love of His strength to be strong, and the rumour [of Him] shall go before Him. His feet shall go forth into the plain, He stood still and the earth moved; He looked and the nations melted away, the

ⲁⲓϯⲛⲓⲁⲧ ⲛ̀ ⲛⲉⲕϩⲃⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲁⲓⲧⲱⲙⲉϥ: ⲉⲩⲉ̀ⲉⲙⲓ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ ⲍⲱⲟⲛ ⲥⲛⲁⲩ ⲁⲣⲉϣⲁⲛ ⲛⲓⲣⲟⲙⲡⲓ ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲉⲩⲉ̀ⲥⲟⲩⲱⲛⲕ: ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲓ̀ ⲛ̀ϫⲉ ⲡⲓⲥⲏⲟⲩ ⲉ̀ⲕⲉϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ: ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉⲥϣⲑⲟⲣⲧⲉⲣ ⲛ̀ϫⲉ ⲧⲁⲯⲩⲭⲏ ϧⲉⲛ ⲟⲩⲙ̀ⲃⲟⲛ ⲭⲛⲁⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ ⲫⲛⲁⲓ. Ϥⲛⲏⲟⲩ ⲛ̀ϫⲉ ⲫϯ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲑⲏⲙⲁⲛⲟⲩⲟϩ ⲡⲉⲑⲩ̅ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲧⲱⲟⲩ ⲙ̀ ⲫⲁⲣⲁⲛ: ⲁⲥϩⲱⲃⲥ ⲛ̀ ⲧⲫⲉ ⲛ̀ϫⲉ ⲧⲉϥⲁ̀ⲣⲉⲧⲏ ⲟⲩⲟϩ ⲡⲓⲕⲁϩⲓ ⲙⲉⲣ ⲉ̀ⲃⲟⲗ ϧⲉ ⲡⲉϥⲥⲙⲟⲩ: ⲉϥⲉ̀ⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲙ̀ ⲡⲓⲟⲩⲱⲓⲛⲓ: ϩⲁⲛⲧⲁⲡ ⲛ̀ϧⲣⲏⲓ ϧⲉⲛ ⲛⲉϥ ⲓϫ: ⲁϥⲭⲱ ⲛ̀ ϯⲁⲅⲁⲡⲏ ⲛ̀ⲧⲉ ⲧⲉϥϫⲟⲙ ⲉⲥⲧⲁϫⲣⲏⲟⲩⲧ: ⲟⲩⲟϩ ⲉϥⲉ̀ⲙⲟϣⲓ̀ ϧⲁϫⲱϥ ⲛ̀ϫⲉ ⲟⲩⲥⲁϫⲓ.

Ⲑϥⲉ̀ⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲉϥϭⲁⲗⲁⲩϫ ⲉ̀ ϩⲁⲛⲙⲉϣϣⲟϯ: ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ: ⲟⲩⲟϩ ⲁϥⲕⲓⲙ ⲛ̀ϫⲉ ⲡⲓⲕⲁ-

ϩⲓ : ⲁϥϫⲟⲩϣⲧ : ⲟⲩⲟϩ ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ϩⲁⲛⲉⲑⲛⲟⲥ : ⲁϥϧⲟⲙϧⲉⲙ ⲛ̀ϫⲟⲛⲥ ⲛ̀ϫⲉ ⲛⲓⲧⲱⲟⲩ : ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲓⲕⲁⲗⲁⲙⲫⲟ ⲛⲓⲃⲉⲛ. Ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ ϩⲁⲛϧⲓⲥⲓ ⲁⲩⲛⲁⲩ ⲉ̀ ⲡⲉϥⲙⲁ ⲛ̀ ⲙⲟϣⲓ ⲛ̀ ⲉ̀ⲛⲉϩ : ⲉⲩⲉ̀ⲛⲟⲩϣⲡ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲛϣⲱⲡⲓ ⲛ̀ⲧⲉ ⲛⲓⲉⲑⲁⲩϣ : ⲛⲉⲙ ⲛⲓⲥⲕⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲙ̀ Ⲙⲁⲇⲓⲁⲙ : ⲙⲏ ϫⲛⲁϫⲱⲛⲧ ⲡⲟ̅ⲥ̅ ϧⲉⲛ ϩⲁⲛ ⲓⲁⲣⲱⲟⲩ : ⲓ̀ⲉ ⲁ̀ⲣⲉ̀ ⲡⲉⲕⲟⲩⲟⲓ ϧⲉⲛ ⲫⲓⲟⲙ : Ϫⲉ ϫⲛⲁⲁ̀ⲗⲏⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲛⲉⲕϩⲑⲱⲣ : Ⲫⲟⲩⲟⲓ ⲙ̀ ⲫⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲛⲉⲕϩⲑⲱⲣ ⲉ̀ ⲟⲩϫⲁⲓ ⲡⲉ. Ϧⲉⲛ ⲟⲩϭⲱⲗⲕ ϫⲛⲁϭⲱⲗⲕ ⲛ̀ⲧⲉⲕⲫⲓⲧ ⲉ̀ϫⲉⲛ ⲛⲓϭⲏⲛⲓ ⲡⲉϫⲉ ⲡⲟ̅ⲥ̅ : ⲉϥⲉ̀ⲫⲱϫⲓ ⲛ̀ϫⲉ ⲡⲕⲁϩⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϩⲁⲛⲓ̀ⲁⲣⲱⲟⲩ : ⲟⲩⲟϩ ⲉⲩⲉ̀ⲛⲁⲩ ⲉ̀ⲣⲟⲕ: ⲟⲩⲟϩ ⲉⲩⲉ̀ϯⲛⲁⲕϩⲓ ⲛ̀ϫⲉϩⲁⲛⲗⲁⲟⲥ : ⲉϥⲉ̀ϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ ⲛⲓⲓ̀ⲁⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲱⲓⲧ ⲙ̀ ⲙⲟϣⲓ. Ⲫⲛⲟⲩⲛ ⲁϥϯ ⲛ̀ⲧⲉϥ ⲥⲙⲏ

mountains were broken to pieces with great violence, and all the hills melted. Because of the tribulations they looked at His everlasting path, and the habitations of the Ethiopians, and the tents of the land of Madiam were dismayed. Wast Thou angry, O Lord, with the rivers? or wast Thou wroth with the sea? Thou wilt mount on Thine horses, and the chariot on the path of Thy horses is salvation. Thou shalt certainly bend Thy bow over the sceptres, saith the Lord. The land shall be split asunder by the rivers, and the nations shall look upon Thee and be in pain; and the rivers shall be divided by the path of His going. The deep gave forth his voice into the height, from his form. The sun was exalted, and the moon

stood still in his order of light; Thine arrows went forth, and the lightnings of Thine armour went forth. In Thy wrath Thou wilt make the earth to become little, and in Thine anger Thou wilt destroy the nations. Thou didst come forth for the salvation of Thy people, that Thou mightest save those whom Thou didst call. Thou didst hurl death upon the heads of the lawless ones, Thou didst lift up fetters upon their necks, Thou didst make the foundations to be of no effect, Thou didst cleave the heads of the mighty ones. They shall tremble with amazement therein, and they shall open (*or* burst) their bridles, even as a poor man eateth his food in secret. Thou shalt ride Thine horses upon the sea,

ⲉ̀ⲡϭⲓⲥⲓ : ⲛ̀ⲧⲉ ⲡⲉϥϩⲟⲣⲧϥ. Ⲁϥϭⲓⲥⲓ ⲛ̀ϫⲉ ⲫⲣⲏ : ⲟⲩⲟϩ ⲡⲓⲓⲟϩ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲧⲉϥ ⲧⲁⲝⲓⲥ ⲉ̀ⲟⲩⲱⲓⲛⲓ : ⲉⲩⲉ̀ⲙⲟϣⲓ ⲛ̀ϫⲉ ⲛⲉⲕⲥⲟⲑⲛⲉϥ ⲉⲩⲉ̀ⲙⲟⲩⲉ̀ ⲛ̀ϫⲉ ⲛⲉⲕⲥⲉⲧⲉⲃⲣⲏϫ ⲛ̀ⲧⲉ ⲛⲉⲕϩⲟⲡⲗⲟⲛ. Ϧⲉⲛ ⲡⲉⲕϫⲱⲛⲧ ⲉⲕⲉⲑⲣⲉ ⲡⲕⲁϩⲓ ⲉⲣⲕⲟⲩϫⲓ : ⲟⲩⲟϩ ϧⲉⲛ ⲡⲉⲕⲙ̀ⲃⲟⲛ ⲉⲕⲉ̀ⲃⲟⲗ ⲛ̀ ϩⲁⲛⲉⲑⲛⲟⲥ ⲉ̀ⲃⲟⲗ : ⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ ⲟⲩϫⲁⲓ ⲙ̀ ⲡⲉⲕⲗⲁⲟⲥ : ⲉⲑⲣⲉⲕⲧⲟⲩϫⲟ ⲛ̀ ⲛⲏ ⲉⲧⲁⲕⲑⲁϩⲙⲟⲩ. Ⲁⲕϩⲓⲟⲩⲓ̀ ⲛ̀ ⲟⲩⲙⲟⲩ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲛ̀ ⲛⲓⲁⲛⲟⲙⲟⲥ : ⲁⲕⲧⲟⲩⲛⲟⲥ ⲛⲓⲥⲛⲁⲩϩ ϣⲁ ⲛⲓⲙⲟϯ : ⲁⲕϫⲱ ⲛ̀ ⲛⲓⲥⲉⲛϯ ⲛ̀ϣⲟⲩⲓⲧ : ⲁⲕϣⲱⲧ ⲛ̀ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓϫⲱⲣⲓ : ϧⲉⲛ ⲟⲩⲧⲱⲙⲧ ⲉⲩⲉ̀ⲙⲟⲛⲙⲉⲛ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲥ : ⲉⲩⲉ̀ⲟⲩⲱⲛ ⲛ̀ ⲛⲟⲩⲭⲁⲗⲓⲛⲟⲥ ⲙ̀ ⲫⲣⲏϯ ⲛ̀ ⲟⲩϩⲏⲕⲓ ⲉϥⲟⲩⲱⲙ ⲛ̀ ϫⲱⲡ : ⲁⲕⲧⲁⲗⲟ ⲛ̀ ⲛⲉⲕϩⲑⲱⲣ ⲉ̀ϫⲉⲛ ⲫⲓⲟⲙ : ⲉⲩⲉ̀ⲑⲱϧ ⲛ̀ ⲟⲩⲙⲱⲟⲩ ⲉϥⲟϣ

ⲁⲓⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲓ: ⲟⲩⲟϩ ⲁⲥϣⲑⲟⲣⲧⲉⲣ ⲛ̀ϫⲉ ⲧⲁⲛⲉϫⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯ ⲥⲙⲏ ⲛ̀ ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲛⲁⲥⲫⲟⲧⲟⲩ: ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲛⲁⲕⲁⲥ ⲛ̀ϫⲉ ⲟⲩⲥⲑⲉⲣⲧⲉⲣ: ⲟⲩⲟϩ ⲁⲥϣⲑⲟⲣⲧⲉⲣ ⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲙⲟⲓ ⲛ̀ϫⲉ ⲧⲁϩⲉⲝⲓⲥ. Ⲟⲩⲟϩ ϯⲛⲁⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲧⲁϩⲟϫϩⲉϫ: ⲉⲑⲣⲓϣⲉⲛⲏⲓ ⲉ̀ϧⲣⲏⲓ ⲛ̀ ⲫⲗⲁⲕⲕⲟⲥ: ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲛϫⲱⲓⲗⲓ. Ϫⲉ ⲟⲩⲏⲓ ϯⲃⲱ ⲛ̀ⲕⲉⲛⲧⲉ ⲛⲁϯ ⲟⲩⲧⲁϩ ⲁⲛ ϫⲉ: ⲟⲩⲟϩ ⲛ̀ⲛⲉ ⲟⲩⲧⲁϩ ϣⲱⲡⲓ ϧⲉⲛ ϯⲃⲱ ⲛ̀ ⲁⲗⲟⲗⲓ. Ⲉϥⲉ̀ϫⲉ ⲙⲉⲑⲛⲟⲩϫ ⲛ̀ϫⲉ ⲡϩⲱⲃ ⲛ̀ ϯⲃⲱ ⲛ̀ϫⲱⲓⲧ: ⲟⲩⲟϩ ⲛⲓⲙⲉϣϣⲟϯ ⲛ̀ ⲛⲟⲩ ⲉⲣ ϧⲣⲉ: ⲁⲩⲙⲟⲩⲛⲕ ⲛ̀ϫⲉ ⲛⲓⲉ̀ⲥⲱⲟⲩ ϫⲉ ⲙ̀ⲙⲟⲛ ⲧⲟⲩ ϧⲣⲉ ⲙ̀ⲙⲁⲩ: ⲙ̀ⲙⲟⲛ ⲉϩⲉ̀ ϣⲟⲛ ϧⲉⲛ ⲛⲓⲟⲩⲟⲛϩϥ ϧⲉⲛ ⲛⲟⲩϫⲱ ⲉ̀ⲃⲟⲗ. Ⲁⲛⲟⲕ ⲇⲉ ϯⲛⲁⲑⲉⲗⲏⲗ ϧⲉⲛ ⲡ̅ⲟ̅ⲥ̅: ϯⲛⲁⲣⲁϣⲓ ⲉ̀ϫⲉⲛ ⲫϯ ⲡⲁⲥⲱ-

and they shall disturb much water. I kept watch, and my belly was disturbed by reason of the voice of the prayer of my lips, and trembling entered into my bones, and my frame was greatly disturbed under me. And I will rest myself in the day of tribulation by making myself to go up into the lake of my sojourning. For although the fig-tree shall give no fruit, and there shall be no fruit upon the vine, and the work on the olive-tree shall be found to be a lie, and the fields shall produce no food, and the sheep shall fail because there shall be no pasture for them there, and there shall be no oxen in the cribs because they shall have come to an end; yet as for me I will rejoice in the Lord, and I will

be glad in God my Saviour. God is my strength, He shall make to stand firm my feet perfectly, He shall exalt me upon the high places, and He shall make me to be victorious by His song.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. xxxv. 2).]

Let the desert places of Jordan rejoice, for the glory of Lebanon hath been given thereunto, and the honour of Carmel.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. xl. 1–5).]

Comfort ye, comfort ye My people, saith God unto the priests. Speak ye unto the heart of Jerusalem, for her humiliation hath been great, and her sin hath come to an end, and she hath received double for her sin from God. The voice of him that crieth in the wilderness, saying, 'Pre-

ⲧⲏⲣ: ⲡ̅ⲟ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ ⲡⲉ ⲧⲁϫⲟⲙ. Ⲉϥⲉ̀ⲑⲱϣ ⲛ̀ ⲛⲁϭⲁⲗⲁⲩϫ ⲉ̀ ⲟⲩⲥⲩⲛⲧⲉⲗⲓⲁ̀. Ϥⲛⲁⲧⲁⲗⲟⲓ ⲉ̀ϫⲉⲛ ⲛⲓϭⲓⲥⲓ: ⲉⲑⲣⲓϭⲣⲟ ϧⲉⲛ ⲧⲉϥϩⲱⲇⲏ∻

Ⲉⲃⲟⲗϧⲉⲛ Ⲏⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉⲫ. ⲗ̅ⲉ̅.

Ⲙⲁⲣⲉ ⲛⲓϣⲁϥⲉⲩ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ⲣⲁϣⲓ: ϫⲉ ⲁⲩϯ ⲛⲁϥ ⲙ̀ ⲡⲱⲟⲩ ⲙ̀ ⲡⲓⲗⲓⲃⲁⲛⲟⲥ: ⲛⲉⲙ ⲡⲧⲁⲓⲟ ⲙ ⲡⲓⲕⲁⲣⲙⲏⲗⲟⲥ∻

Ⲕⲉ ⲟⲛ ⲛ̀ Ⲏⲥⲁⲓⲁⲥ. Ⲕⲉⲫ. ⲙ̅.

Ⲙⲁϯϩⲟ ⲙⲁϯϩⲟ ⲡⲁⲗⲁⲟⲥ ⲡⲉϫⲉ ⲫϯ ⲛ̀ ⲛⲓⲟⲩⲏⲃ. Ⲥⲁϫⲓ ⲉ̀ ⲡϩⲏⲧ ⲛ̀ Ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ. Ϫⲉ ⲁϥⲁϣⲁⲓ ⲛ̀ϫⲉ ⲡⲉⲥⲑⲉⲃⲓⲟ. Ⲁϥϯⲟⲩⲱ ⲛ̀ϫⲉ ⲡⲉⲥⲛⲟⲃⲓ. Ϫⲉ ⲁⲥϭⲓ ⲛ̀ ⲛⲉⲥⲛⲟⲃⲓ ⲉⲩⲕⲏⲃ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡ̅ⲟ̅ⲥ̅. Ⲧⲥⲙⲏ ⲙ̀ⲫⲏ ⲉⲧ ⲱϣ ⲉ̀ⲃⲟⲗϩⲓ ⲡϣⲁϥⲉ ϫⲉ ⲥⲉⲃⲧⲉ ⲫⲙⲱⲓⲧ ⲙ̀ ⲡ̅ⲟ̅ⲥ̅:

ⲥⲟⲩⲧⲱⲛ ⲛⲉϥⲙⲁⲛⲙⲟϣⲓ : ϧⲉⲗⲗⲟⲧ ⲛⲓⲃⲉⲛ ⲉⲩⲉ̀ⲙⲟϩ ⲟⲩⲟϩ ⲧⲱⲟⲩ ⲛⲓⲃⲉⲛ : ⲛⲉⲙ ⲕⲁⲗⲁⲙⲫⲟ ⲛⲓⲃⲉⲛ ⲉⲩⲉ̀ⲑⲉⲃⲓⲟ̀ : ⲛⲏⲉⲧⲕⲱⲗϫ ⲉⲩⲉ̀ϣⲱⲡⲓ ⲉⲩⲥⲟⲩⲧⲱⲛ : ⲟⲩⲟϩ ⲛⲏ ⲉⲑ ⲛⲁϣⲧ ⲉ̀ ϩⲁⲛⲙⲉϣϣⲟϯ : ⲉϥⲉ̀ⲟⲩⲟⲛϩ ⲛ̀ϫⲉ ⲡⲱⲟⲩ ⲙ̀ ⲡ̅ⲟ̅ⲥ̅ : ⲟⲩⲟϩ ⲥⲁⲣⲝ ⲛⲓⲃⲉⲛ ⲉⲩⲉ̀ⲛⲁⲩ ⲉ̀ ⲡⲓⲥⲱⲧⲏⲣ ⲛ̀ⲧⲉ ⲫ︦ϯ︦ : ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲉⲧ ⲁϥⲥⲁϫⲓ⳾

Ⲕⲉ ⲡⲁⲗⲓⲛ Ⲏⲥⲁⲓⲁⲥ. Ⲕⲉⲫ. ⲑ̅.

Ⲥⲱ ⲙ̀ ⲫⲁⲓ ⲛ̀ ϣⲟⲣⲡ : ⲁⲣⲓⲟⲩⲓ̀ ⲛ̀ ⲭⲱⲗⲉⲙ : ⲧⲭⲱⲣⲁ ⲛ̀ Ⲍⲁⲃⲟⲩⲗⲱⲛ : ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲛ̀ ⲉⲫⲑⲁⲗⲓⲙ : ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ : ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ ⲛⲏ ⲉⲧϣⲟⲡ ϧⲉⲛ ϯⲡⲁⲣⲁⲗⲓⲁ̀ : ⲛⲉⲙ ϩⲓ ⲙⲏⲣ ⲙ̀ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ : ϯ Ⲅⲁⲗⲓⲗⲉⲁ̀ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲛⲟⲥ : ⲡⲓⲗⲁⲟⲥ ⲉⲧϩⲉⲙⲥⲓ ϧⲉⲛ ⲡⲭⲁⲕⲓ ⲁϥⲛⲁⲩ ⲉ̀ ⲟⲩⲛⲓϣϯ ⲛ̀ ⲟⲩⲱⲓⲛⲓ : ⲛⲏ ⲉⲧ-

pare ye the way of the Lord, make His path easy. Every valley shall be filled up, and every mountain and hill shall be brought low; the [ways] which are crooked shall be made straight, and the [paths] which are difficult shall be made into plains. And the glory of God shall appear, and all flesh shall see the Saviour of God, for it is God Who hath spoken [it].'

[*Then shall he read from the Book of the Prophet Isaiah* (chap. ix. 1, 2).]

Drink this first. Act quickly, O land of Zabulon, and thou land of Nephthalim, and thou way of the sea, and the rest of those who dwell on the sea-coast, and beyond the Jordan, Galilee of the Gentiles. The people who were sitting in darkness have seen a great light, and upon those who

dwelt in the country and [in] the shadow of death the light hath shone.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. lvii. 15–16).]

These are the things which saith He Who is exalted, He Who dwelleth in the height for ever, He Who is the Holy One among those who are holy, God Who is exalted in His Name, He Who resteth among those who are holy, Who giveth longsuffering unto those who are little of heart, and Who giveth life unto those who are broken-hearted: I will not take vengeance upon you for ever, and I will not be angry with you to the uttermost; for the Spirit goeth forth from Me, and I have created all breath.

ϣⲟⲡ ϧⲉⲛ ⲧⲭⲱⲣⲁ ⲛⲉⲙ ⲧϧⲏⲓⲃⲓ ⲙ̀ ⲫⲟⲟⲩ: ⲟⲩ ⲟⲩⲱⲓⲛⲓ. Ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ.

Ⲕⲉ ⲡⲁⲗⲓⲛ ⲉⲃⲟⲗϧⲉⲛ

Ⲏⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ.

Ⲕⲉⲫ. ⲛⲍ ⲥⲧ. ⲓ̅ⲉ̅.

Ⲛⲁⲓ ⲡⲉ ⲛⲏ ⲉ̀ⲧⲉϥϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲫⲏ ⲉⲧϭⲟⲥⲓ ⲫⲏ ⲉⲧϣⲟⲡ ϧⲉ̀ⲛ ⲛⲏ ⲉⲧϭⲟⲥⲓ ϣⲁ ⲉ̀ⲛⲉϩ: ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲧϧⲉⲛ ⲛⲏ ⲉⲑⲟⲩⲁⲃ. Ⲡⲟ̅ⲥ̅ ⲉⲧϭⲟⲥⲓ ⲡⲉ ⲡⲉϥⲣⲁⲛ: ⲫⲏ ⲉⲑⲙⲟⲩⲧⲉⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲛⲓ ⲉⲑⲟⲩⲁⲃ. Ⲫⲏ ⲉⲧϯ ⲛ̀ ⲟⲩⲙⲉⲧⲣⲉϥⲱ̀ⲟⲩⲛ̀ϩⲏⲧ ⲛ̀ ⲛⲏ ⲉⲧⲟⲓ ⲛ̀ ⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ: ⲟⲩⲟϩ ⲉⲧϯ ⲛ̀ ⲟⲩⲱⲛϧ ⲛ̀ ⲛⲏⲉⲧⲧⲉⲛⲛⲏⲟⲩⲧ ϧⲉⲛ ⲡⲟⲩϩⲏⲧ: ϯⲛⲁϭⲓ ⲙ̀ⲡⲉⲩⲉⲛ ⲙ̀ ⲡϣⲓϣ ⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ. Ⲟⲩⲟϩ ⲛ̀ ϯⲛⲁϫⲱⲛⲧ ⲉⲣⲱⲧⲉⲛ ϣⲁ ⲉ̀ⲃⲟⲗ: ⲟⲩ ⲡⲛⲉⲩⲙⲁ ⲅⲁⲣ ⲉϥⲉ̀ⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧ: ⲟⲩⲟϩ ⲛⲓϥⲓ ⲛⲓⲃⲉⲛ ⲁⲛⲟⲕ ⲁⲓⲑⲁⲙⲓⲱⲟⲩ⳾

Ⲉⲃⲟⲗϧⲉⲛ Ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉⲫ. ⲅ̅ ⲕⲉ ⲟⲛ Ⲃⲁⲣⲟⲩⲭ. ⲇ̅.

Ⲫⲁⲓ ⲡⲉ ⲡⲉⲛⲛⲟⲩϯ: ⲟⲩⲟϩ ⲛ̀ⲛⲉϣ ⲕⲉ ⲟⲩⲁⲓ ⲉ̀ⲱⲛ ⲛⲉⲙⲁϥ. Ⲁϥϫⲓⲙⲓ ⲙ̀ ⲙⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ϯⲉⲡⲓⲥⲧⲓⲙⲏ: ⲁϥⲧⲏⲓϥ ⲛ̀ Ⲓⲁⲕⲱⲃ ⲡⲉϥⲁ̀ⲗⲟⲩ. Ⲛⲉⲙ ⲡ Ⲓⲥⲣⲁⲏⲗ ⲫⲏ ⲉⲧⲁϥⲙⲉⲛⲣⲓⲧϥ; ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲟⲩⲟⲛϩϥ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. Ⲁϥⲉⲣϣⲫⲏⲣⲓ ⲙ̀ ⲙⲟϣⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ. Ⲫⲁⲓ ⲡⲉ ⲡϫⲱⲙ ⲛ̀ ⲛⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ Ⲫϯ ⲛⲉⲙ ⲡⲉϥⲛⲟⲙⲟⲥ ⲉⲧϣⲟⲡ ϣⲁ ⲉⲛⲉϩ. Ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲉϥⲉ̀ⲱⲛϩ: ⲫⲏ ⲇⲉ ⲉⲑⲛⲁⲭⲁϥ ⲛ̀ ⲥⲱϥ ⲉϥⲉ̀ⲙⲟⲩ: ⲕⲟⲧⲕ Ⲓⲁⲕⲱⲃ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ: ⲟⲩⲟϩ ⲙⲟϣⲓ ϩⲓ ⲡⲉϥⲙⲟⲩⲉ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲉϥⲟⲩⲱⲓⲛⲓ, ⲙ̀ⲡⲉⲣϯ ⲙ̀ ⲡⲉⲕⲱ̀ⲟⲩ ⲛ̀ ⲕⲉ ⲟⲩⲁⲓ. Ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲉⲣⲛⲟϥⲣⲓ ⲛⲁⲕ ⲛ̀ ⲕⲉ ⲉⲑⲛⲟⲥ ⲛ̀ ϣⲉⲙⲙⲟ̀: ⲱ̀ⲟⲩⲛⲓⲁ̀ⲧⲉⲛ

[*Then shall he read from the Book of the Prophet Jeremiah* [sic, *but read Baruch*] (chap. iii. 35–37), *and also from the Book of Baruch* (chap. iv. 1–4).]

He is our God, and there is no other with Him. He found every way which was the best, and gave it unto Jacob His servant, and unto Israel whom He loved. After these things He appeared upon the earth, and made Himself to be a neighbour in walking with men.

This is the book of the commandments of God and His Law which endureth for ever. Whosoever shall take hold of it shall live, and he who casteth it behind him shall die. Turn thee back, O Jacob, and take hold of it; and walk in its splendour, in the presence of the light thereof. Give not thy glory unto another, nor the things which are good for thee unto a strange nation. Blessed are we, O Israel, for the things

which are pleasing unto God have been made manifest unto us.

[*Then shall he read from the Book of the Prophet Ezekiel* (chap. xxxvi. 25–29).]

These are the things which the Lord God saith unto you: I will sprinkle upon you the waters of peace, and ye shall be cleansed from all your sins, and I will make you to be pure from all your lawlessness. And I will give you a new heart, and I will put a new spirit within you; I will take away the heart of stone from out of your flesh, and I will put My Spirit in you, and I will make you to be like beloved children. For ye shall walk in My truth, and ye shall keep My judgements, and shall do them, so then ye shall dwell upon the land which I gave unto

ϧⲁ ⲡⲓⲤⲁ̅: ϫⲉ ⲥⲉⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲏ ⲉⲧ ⲟⲩⲱϣ ⲛ̀ⲧⲉ Ⲫϯ⁘

Ⲉⲃⲟⲗϧⲉⲛ Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉⲫ. ⲗ̅ⲋ̅.

Ⲛⲁⲓ ⲡⲉ ⲛⲏ ⲉⲧⲉϥϫⲱ ⲙ̀ ⲙⲙⲱⲟⲩ ⲛ̀ϫⲉ Ⲡⲟ̅ⲥ̅ Ⲫϯ ϫⲉ ϯⲛⲁⲛⲟⲩϫϧ ⲉϩⲣⲏⲓ ⲉϫⲉⲛ ⲑⲏⲛⲟⲩ ⲛ̀ ⲟⲩⲙⲱⲟⲩ ⲛ̀ ⲥⲱⲧⲡ. Ⲟⲩⲟϩ ⲛ̀ ⲧⲉⲧⲉⲛⲧⲟⲩⲃⲟ ⲉ̀ⲃⲟⲗϩⲁ ⲛⲉⲧⲉⲛⲛⲟⲃⲓ ⲧⲏⲣⲟⲩ: ⲛⲉⲙ ⲉ̀ⲃⲟⲗϧⲁ ⲛⲉⲧⲉⲛⲁ̀ⲛⲟⲙⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲛ̀ ⲧⲁⲧⲟⲩⲃⲉ ⲑⲏⲛⲟⲩ. Ⲟⲩⲟϩ ϯⲛⲁϯ ⲛⲱⲧⲉⲛ ⲛ̀ ⲟⲩϩⲏⲧ ⲙ̀ⲃⲉⲣⲓ: ⲟⲩⲟϩ ⲟⲩ ⲡ̅ⲛ̅ⲁ̅ ⲙ̀ⲃⲉⲣⲓ: ϯⲛⲁⲧⲏⲓϥ ⲥⲁϧⲟⲩⲛ ⲙ̀ ⲙⲱⲧⲉⲛ: ϯⲛⲁ ⲱ̀ⲗⲓ ⲙ̀ ⲡⲓϩⲏⲧ ⲛ̀ ⲱ̀ⲛⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉⲧⲉⲛⲥⲁⲣⲝ. Ⲟⲩⲟϩ ⲟⲩ ⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲫⲱⲓ ⲡⲉ ϯⲛⲁⲧⲏⲓϥ ⲉ̀ϧⲟⲩⲛ ⲉⲣⲱⲧⲉⲛ: ⲟⲩⲟϩ ϯⲛⲁⲓⲣⲓ ⲛⲱⲧⲉⲛ ⲙ̀ⲫⲣⲏϯ ⲛ̀ϩⲁⲛϣⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ: ϫⲉ ϫⲁⲥ ⲛ̀ⲧⲉⲧⲉⲛⲙⲟϣⲓ ϧⲉⲛ ⲛⲁⲙⲉⲑⲙⲏⲓ: ⲟⲩⲟϩ

ⲛ̀ⲧⲉⲧⲉⲛⲁ̀ⲣⲉϩ ⲉ̀ ⲛⲁϩⲁⲡ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧⲟⲩ: ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉⲧⲉⲛϣⲱⲡⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉⲧⲁⲓⲧⲏⲓϥ ⲛ̄ ⲛⲉⲧⲉⲛⲓⲟϯ: ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛϣⲱⲡⲓ ⲛⲏⲓ ⲉⲩⲗⲁⲟⲥ. Ⲁⲛⲟⲕ ϩⲱ ⲛ̀ⲧⲁϣⲱⲡⲓ ⲛⲱⲧⲉⲛ ⲉⲩⲛⲟⲩϯ. Ⲟⲩⲟϩ ⲛ̀ⲧⲁⲧⲟⲩⲃⲉ ⲑⲏⲛⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲧⲉⲛⲁ̀ⲛⲟⲙⲓⲁ̀.

your fathers; and ye shall be unto Me a people, and I, even I, will be unto you a God, and will purify you from your lawlessness.

Ⲕⲉ ⲡⲁⲗⲓⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉⲫ. ⲙ̅ⲍ̅.

[*Then shall he read from the Book of the Prophet Ezekiel* (chap. xlvii. 1–9).]

Ⲟⲩⲟϩ ⲁϥⲟⲗⲧ ⲉ̀ϩⲟⲩⲛ ⲉϩⲣⲉⲛ ⲛⲓⲣⲱⲟⲩ ⲙ̀ ⲡⲏⲓ: ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩ ⲙⲱⲟⲩ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲥⲁ ⲡⲉⲓ ⲉⲃⲧ ⲙ̀ ⲡⲓⲑⲣⲓⲟⲛ ⲥⲁ ⲛⲓⲥⲁ ⲛ̀ ⲉ̀ⲓⲉⲃⲧ. Ϫⲉ ⲛⲁⲣⲉϩⲣⲁϥ ⲙ̀ ⲡⲏⲓ ⲥⲟⲙⲥ ⲉ̀ ⲛⲓⲥⲁ ⲛ̀ ⲓⲉⲃⲧ: ⲟⲩⲟϩ ⲡⲓⲙⲱⲟⲩ ⲛⲁϥⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ⲥⲁ ⲡⲓⲥⲫⲓⲣ ⲛ̀ⲟⲩⲓⲛⲁⲙ. Ⲓⲥϫⲉⲛ ⲡⲓⲥⲁ ⲛ̀ⲣⲏⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛⲉⲣϣⲱⲟⲩϣⲓ. Ⲟⲩⲟϩ ⲁϥⲉⲛⲧ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲉⲛ ⲫⲙⲱⲓⲧ ⲛ̀ⲧⲉ

And he brought me unto the doors of the house, and behold, waters were coming forth from the east, from under the porch eastward, for the front of the house looked towards the east; and the water came down from the eastern side, from the south side over the altar. And he brought me forth on the road of the gate which was towards the north, and

he made me to come round by the way of the gate outside to the gate which looketh towards the east, and behold, water came down from the right side, as it were in front of a man who goeth forth. And there was a measuring line in his hand, and he measured a thousand [cubits] therewith; and he passed into the waters, the waters being those of a pool (*or* fountain), and he measured yet another thousand [cubits] with the measuring line; and he passed into the waters, the waters being up to his loins, and he measured yet another thousand [cubits] in the torrent; and he could not pass through the waters, for they were as great and as mighty as a torrent which cannot be passed. And he said unto me,

ϯⲡⲩⲗⲏ ⲉⲧⲥⲁ ⲡⲉⲙϩⲓⲧ. Ⲁϥⲑⲣⲓⲕⲱϯ ⲙ̀ ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲧⲉ ϯⲡⲩⲗⲏ ⲉⲧⲥⲁⲃⲟⲗ ϧⲁⲧⲉⲛ ϯⲡⲩⲗⲏ ⲉⲧⲥⲟⲙⲥ ⲉ̀ ⲡⲓ ⲥⲁ ⲛ̀ ⲓⲉⲃⲧ. Ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲙⲱⲟⲩ ⲛⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲁ ⲡⲥⲫⲓⲣ ⲉⲧⲥⲁ ⲟⲩⲓⲛⲁⲙ ⲙ̀ ⲫⲣⲏϯ ⲙ̀ ⲫⲙⲱⲓⲧ ⲉ̀ⲃⲟⲗ ⲛ̀ ⲟⲩⲣⲱⲙⲓ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ. Ⲟⲩⲟϩ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩϣⲓϫⲏ ϧⲉⲛ ⲧⲉϥϫⲓϫ. Ⲟⲩⲟϩ ⲁϥϣⲓ ⲛ̀ ⲟⲩϣⲟ ϧⲉⲛ ⲡⲓϣⲓ. Ⲟⲩⲟϩ ⲁϥⲥⲓⲛⲓ ϧⲉⲛ ⲡⲓⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲉⲗⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥϣⲓ ⲕⲉ ϣⲟ ϧⲉⲛ ⲡⲓϣⲓ. Ⲟⲩⲟϩ ⲁϥⲥⲓⲛⲓ ϧⲉⲛ ⲡⲓⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲟⲩ ϣⲁ ϯϯⲡⲓ. Ⲟⲩⲟϩ ⲁϥϣⲓ ⲕⲉ ϣⲟ ϧⲉⲛ ⲡⲓⲙⲟⲩ ⲛ̀ ⲥⲟⲣⲉⲙ. Ⲟⲩⲟϩ ⲙ̀ⲡⲉϥϣϫⲉⲙϫⲟⲙ ⲛ̀ ⲥⲓⲛⲓ. Ϫⲉ ⲛⲁⲩϯϣⲱϣ ⲙ̀ ⲡⲓⲙⲱⲟⲩ ⲙ̀ⲫⲣⲏϯ ⲛ̀ ⲟⲩϧⲁϯ ⲙ̀ⲙⲟⲩ ⲛ̀ ⲥⲱⲣⲉⲙ. Ⲫⲁⲓ ⲉ̀ⲧⲉ ⲛ̀ ⲥⲉⲛⲁϣⲥⲉⲛϥ ⲁⲛ. Ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ Ϫⲛⲁⲩⲡ ϣⲏⲣⲓ ⲙ̀ ⲫⲣⲱ-

ⲙⲓ : ⲟⲩⲟϩ ⲁϥⲉⲛⲧ ⲟⲩⲟϩ ⲁϥⲧⲁⲥⲑⲟⲓ ⲉ̀ϫⲉⲛ ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙ̀ⲫⲓⲁ̀ⲣⲟ. Ⲟⲩⲟϩ ϧⲉⲛ ⲡⲁϫⲓⲛⲧⲁⲥⲑⲟ. Ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲛⲁⲩⲭⲏ ϩⲓϫⲉⲛ ⲛⲉ ⲛ̀ⲥⲫⲟⲧⲟⲩ ⲙ̀ ⲫⲓⲁⲣⲟ ⲛ̀ϫⲉ ϩⲁⲛϣϣⲏⲛ ⲉⲩⲟϣ ⲉⲙⲁϣⲱ ⲥⲁⲙⲛⲁⲓ ⲛⲉⲙ ⲥⲁⲙⲛⲁⲓ. Ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲡⲁⲓⲙⲱⲟⲩ ⲫⲁⲓ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯ Ⲅⲁⲗⲓⲗⲉⲁ̀ ⲉⲧⲥⲁ ⲡⲉⲓⲉⲃⲧ. Ⲟⲩⲟϩ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ϫⲉⲛ ϯ Ⲁⲣⲁⲃⲓⲁ̀ : ⲟⲩⲟϩ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲫⲓⲟⲙ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϫⲓⲛⲙⲟϣⲓ ⲉ̀ⲃⲟⲗ. Ⲟⲩⲟϩ ⲉϥⲉⲧⲟⲩⲃⲟ ⲛ̀ ⲛⲓⲙⲱⲟⲩ ⲧⲏⲣⲟⲩ. Ⲟⲩⲟϩ ⲉⲥⲉ̀ϣⲱⲡⲓ ⲙ̀ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲛϧ : ⲛⲏ ⲉⲧⲉⲃⲉⲣⲃⲉⲣ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ : ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲫⲓⲁ̀ⲣⲟ ⲛⲁⲓ̀ⲛⲓ ⲉ̀ϫⲱⲟⲩ ⲥⲉⲛⲁⲧⲟⲩⲃⲟ : ⲟⲩⲟϩ ⲥⲉⲛⲁⲱⲛϧ.

Ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲣⲟⲥ Ⲕⲟⲣⲓⲛⲑⲓⲟⲩⲥ ⲁ̅ Ⲕⲉⲫ. ⲓ̅ⲁ̅.

Ⲏ ϯⲟⲩⲉϣ ⲑⲏⲛⲟⲩ ⲅⲁⲣ

'Hast thou seen, O son of man?' and he brought me and led me back to the bank of the river, and as I was coming back, behold, there were many trees on the banks of the river, on this side and on that side. And he said unto me, 'This is the water which cometh forth from Galilee towards the east, and it cometh down to Arabia, and it cometh unto the sea to the waters where it goeth forth, and it shall purify all the [other] waters. And it shall come to pass that every thing which liveth and moveth for any purpose whatsoever, upon which [the waters of] this river shall come, shall be purified and shall live.

[*Then shall he read from the First Epistle of the Apostle to the Corinthians* (chap. x. 1–13).]

I would not that ye should

be ignorant, O my brethren, how all our fathers were under the cloud, and all passed through the sea; and all received the baptism unto Moses in the cloud, and in the sea; and did all eat one spiritual meat; and did all drink one spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with the greater number of them God was not well pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, to the intent that we should not lust after evil things, as they lusted; and that we should not be idolaters, as were some of them; as it is written, 'The people sat down to eat and

ⲁⲛ: ⲉⲣⲉⲧⲉⲛⲟⲓ ⲛ̀ ⲁⲧⲉ̀ⲙⲓ ⲛⲁⲥⲛⲏⲟⲩ: ϫⲉ ⲛⲉⲛⲓⲟϯ ⲧⲏⲣⲟⲩ ⲛⲁⲩⲭⲏ ϧⲁ ϯϭⲏⲡⲓ ⲡⲉ. Ⲟⲩⲟϩ ⲁⲩⲥⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲫⲓⲟⲙ. Ⲟⲩⲟϩ ⲁⲩϭⲓⲱⲙⲥ ⲧⲏⲣⲟⲩ ⲉ̀ Ⲙⲱⲩⲥⲏⲥ ϧⲉⲛ ϯϭⲏⲡⲓ. Ⲛⲉⲙ ϧⲉⲛ ⲫⲓⲟⲙ. Ⲟⲩⲟϩ ⲧⲁⲓ ϧⲣⲉ ⲛ̀ ⲟⲩⲱⲧ ⲙ̀ ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲩⲟⲩⲟⲙⲥ ⲧⲏⲣⲟⲩ. Ⲟⲩⲟϩ ⲡⲁⲓ ⲥⲱ ⲛ̀ ⲟⲩⲱⲧ ⲙ̀ ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲩⲥⲟϥ ⲧⲏⲣⲟⲩ. Ⲛⲁⲩⲥⲱ ⲅⲁⲣ ⲡⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩ ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲏ ⲙ̀ ⲡⲉⲧⲣⲁ ⲉⲥⲙⲟϣⲓ ⲛ̀ ⲥⲱⲟⲩ ϯⲡⲉⲧⲣⲁ ⲇⲉ ⲡⲭ̅ⲥ̅ ⲡⲉ. Ⲁⲗⲗⲁ ⲙ̀ⲡⲉ ⲫϯ ϯⲙⲁϯ ϧⲉⲛ ⲡⲟⲩϩⲟⲩⲟ̀: ⲁⲩⲫⲱⲣϣ ⲅⲁⲣ ⲛ̀ϩⲣⲏⲓ ϩⲓ ⲡϣⲁϥⲉ. Ⲛⲁⲓ ⲇⲉ ⲁⲩϣⲱⲡⲓ ⲛⲁⲛ ⲛ̀ ϩⲁⲛⲧⲩⲡⲟⲥ: ϫⲉ ⲛ̀ⲧⲉⲛϣⲧⲉⲙϣⲱⲡⲓ ⲉⲛⲟⲓ ⲛ̀ⲣⲉϥⲉⲣⲉⲡⲓⲑⲩⲙⲓⲛ ⲉ̀ ϩⲁⲛⲡⲉⲧϩⲱⲟⲩ: ⲕⲁⲧⲁ̀ ⲫⲣⲏϯ ⲉ̀ⲧⲁ̀ ⲛⲏ ⲉⲣⲉ̀ⲡⲓⲑⲩⲙⲓⲛ: ⲟⲩⲇⲉ ⲙ̀ⲡⲉⲛⲉⲣⲉⲛϣⲱⲡⲓ

ⲛ̀ ϣⲁⲙϣⲉ ⲓⲇⲱⲗⲟⲛ: ⲙ̀ⲫⲣⲏϯ ⲛ̀ ϩⲁⲛⲟⲩⲟⲛ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ: ϫⲉ ⲁϥϩⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲡⲓⲗⲁⲟⲥ ⲉ̀ⲟⲩⲱⲙ: ⲛⲉⲙ ⲉ̀ⲥⲱ: ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲥⲱⲃⲓ. Ⲟⲩ ⲇⲉ ⲙ̀ ⲡⲉⲛⲑⲣⲉⲛⲉⲣⲡⲟⲣⲛⲉⲩⲓⲛ ⲙ̀ⲫⲣⲏϯ ⲛ̀ ϩⲁⲛⲟⲩⲟⲛ ⲛ̀ϧⲏⲧⲟⲩ: ⲉ̀ ⲁⲩⲉⲣⲡⲟⲣⲛⲉⲩⲓⲛ: ⲟⲩⲟϩ ⲁⲩϩⲉⲓ ϧⲉⲛ ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲛ̀ϫⲉ ϫⲱⲧ ϣⲟⲙⲧ ⲛ̀ ϣⲟ: ⲟⲩⲇⲉ ⲙ̀ⲡⲉⲛⲑⲣⲉⲛ ⲉⲣⲡⲓⲣⲁⲍⲓⲛ ⲙ̀ ⲡⲭ̅ⲥ̅: ⲕⲁⲧⲁⲫⲣⲏϯ ⲛ̀ ϩⲁⲛⲟⲩⲟⲛ ⲛ̀ϧⲏⲧⲟⲩ: ⲉ̀ ⲁⲩⲉⲣⲡⲓⲣⲁⲍⲓⲛ: ⲟⲩⲟϩ ⲁⲩⲧⲁⲕⲟ̀ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲛ̀ⲛⲓϩⲟϥ: Ⲟⲩⲇⲉ ⲙ̀ⲡⲉⲛⲑⲣⲉⲛⲉⲣⲣⲉϥⲭⲣⲉⲙⲣⲉⲙ ⲕⲁⲧⲁⲫⲣⲏϯ ⲛ̀ϩⲁⲛⲟⲩⲟⲛ ⲛ̀ϧⲏⲧⲟⲩ: ⲉ̀ ⲁⲩⲭⲣⲉⲙⲣⲉⲙ: ⲟⲩⲟϩ ⲁⲩⲧⲁⲕⲟ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ ⲡⲓⲣⲉϥⲧⲁⲕⲟ̀. Ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲁⲩϣⲱⲡⲓ ⲛ̀ ⲧⲩⲡⲟⲥ ⲛ̀ ⲛⲏ ⲁⲩⲥϧⲏⲧⲟⲩ ⲇⲉ ⲛⲁⲛ ⲉⲩⲥⲃⲱ ϧⲁ ⲛⲏ ⲉ̀ⲧⲁⲛϫⲱⲕ ⲛ̀ ⲛⲓⲉⲛⲉϩ

drink, and rose up to play.' Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither let us murmur, as some of them murmured, and were destroyed of the destroyer. Now all these things took place as examples; and they have been written down for our admonition, upon whom the fulfilment of the generations of the world hath come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you except the temptation of man: but God is just, and He will not suffer

you to be tempted above that ye are able; but will be a helper unto you in the temptation so that ye shall be able to escape therefrom.

ⲉⲣⲕⲁⲧⲁⲛⲧⲁⲛ ⲉ̀ⲣⲱⲟⲩ. ϩⲱⲥⲧⲉ ⲫⲏ ⲉⲧⲙⲉⲩⲓ̀: ϫⲉ ϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲙⲁⲣⲉϥⲛⲏⲟⲩ: ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉϥϩⲉⲓ ⲙ̀ⲡⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ ⲧⲁϩⲉ ⲑⲏⲛⲟⲩ ⲉ̀ⲃⲏⲗ ⲉ̀ ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛ̀ ⲣⲱⲙⲓ. Ϥⲉⲛϩⲟⲧ ⲛ̀ϫⲉ ⲫϯ ⲫⲏ ⲉⲧⲉⲛϥⲛⲁϫⲁ ⲑⲏⲛⲟⲩ ⲁⲛ: ⲉⲑⲣⲟⲩⲉⲣⲡⲓⲣⲁⲍⲓⲛ ⲙ̀ⲙⲱⲧⲉⲛ ⲥⲁⲃⲟⲗ ⲉ̀ ⲫⲏⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲱⲙ ⲙ̀ⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ: ⲁⲗⲗⲁ ⲉϥⲉϯ ⲧⲟⲧϥ ⲛⲉⲙⲱⲧⲉⲛ ϧⲉⲛ ⲡⲓⲣⲁⲥⲙⲟⲥ: ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛϣϫⲉⲙϫⲟⲙ ϣⲁ ⲧⲉⲧⲉⲛⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ ϧⲏⲧϥ.

[*Then shall he say:*]

Psalm cxiii. (cxiv.) 3.

The sea saw [it], and fled; Jordan went back.

Ⲯⲁⲗⲙⲟⲥ ⲣ̅ⲓ̅ⲅ̅.

Ⲫⲓⲟⲙ ⲁϥⲛⲁⲩ ⲟⲩⲟϩ ⲁϥⲫⲱⲧ: ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ⲁϥⲕⲟⲧϥ ⲉ̀ⲫⲁϩⲟⲩ.

Psalm cxiii. (cxiv.) 5.

What happened, O sea, that thou fleddest? and thou, O Jordan, that thou wentest back?

Ⲗⲉⲝⲓⲥ.

Ⲟⲩⲡⲉ ϣⲟⲡ ⲫⲓⲟⲙ ϫⲉ ⲁⲕⲫⲱⲧ: ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ϫⲉ ⲁⲕⲕⲟⲧⲕ ⲉ̀ⲫⲁϩⲟⲩ.

Ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲕⲁⲧⲁ Ⲙⲁⲧⲑⲉⲟⲛ. Ⲕⲉⲫ. ⲇ̅. ⲉ̅.

Ϧⲉⲛ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲇⲉ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲁϥⲓ̀ ⲛ̀ϫⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓ ⲣⲉϥϯ ⲱⲙⲥ ⲉϥϩⲓⲱⲓϣ ϩⲓ ⲡϣⲁϥⲉ ⲛ̀ⲧⲉ ϯⲒⲟⲩⲇⲉⲁ̀ ⲁϥϫⲱ ⲙ̀ⲙⲟⲥ: ϫⲉ ⲁⲣⲓⲙⲉⲧⲁⲛⲟⲓⲛ: ⲁⲥϧⲱⲛⲧ ⲅⲁⲣ ⲛ̀ϫⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ. Ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲫⲏ ⲉ̀ⲧⲁⲩϫⲟϥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ Ⲏⲥⲁⲓ̀ⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ: ϫⲉ ⲧⲥⲙⲏ ⲙ̀ⲫⲉⲧ ⲱϣ ⲉ̀ⲃⲟⲗ ϩⲓ ⲡϣⲁϥⲉ: ϫⲉ ⲥⲉⲃⲧⲉ ⲫⲙⲱⲓⲧ ⲙ̀ ⲡⲟ̅ⲥ̅ ⲥⲟⲩⲧⲉⲛ ⲛⲉϥⲙⲁⲛⲙⲟϣⲓ. Ⲛ̀ⲑⲟϥ ⲇⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉ ⲧⲉϥϩⲉⲃⲥⲱⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϩⲁⲛϥⲱⲓ ⲛ̀ ϫⲁⲙⲟⲩⲗ ⲧⲉ: ⲟⲩⲟϩ ⲛⲁϥⲙⲏⲣ ⲛ̀ ⲟⲩⲙⲟϫϧ ⲛ̀ ϣⲁⲣ ϩⲓϫⲉⲛ ⲧⲉϥϯⲡⲓ: ⲧⲉϥϧⲣⲉ ⲇⲉ ⲛⲉ ⲟⲩ ϣϫⲉ ⲡⲉ: ⲛⲉⲙ ⲟⲩ ⲉⲃⲓⲱ̀ ⲛ̀ⲧⲉ ⲧⲕⲟⲓ. Ⲧⲟⲧⲉ ⲛⲁⲩⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲡⲉ: ⲛ̀ϫⲉ ⲛⲁ Ⲓⲗⲏ̅ⲙ̅: ⲛⲉⲙ ϯ

[*Then shall he read from the Gospel according to Matthew* (chap. iii. 1–17).]

In those days came John the Baptist, preaching in the wilderness of Judaea, saying, 'Repent ye: for the kingdom of heaven hath drawn nigh. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and the honey of the field. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and they received baptism of him in the river Jordan, confessing their sins.

And when he had seen many of the Pharisees and the Sadducees coming to be baptized by him, he said unto them, 'O children of vipers, who hath warned you to flee from the wrath to come? Make ye fruit which shall be meet for repentance, and think not within yourselves, saying, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham. Already the axe is laid at the root of the trees: every tree which bringeth not forth good fruit shall be cut down and cast into the fire. I indeed give you baptism in the water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and

Ⲓⲟⲩⲇⲉⲁ ⲧⲏⲣⲥ: ⲛⲉⲙ ϯ ⲡⲉⲣⲓⲭⲱⲣⲟⲥ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲟⲩⲟϩ ⲛⲁⲩϭⲓ ⲱⲙⲥ ⲛ̀ ⲧⲟⲧϥ ϧⲉⲛ Ⲓⲟⲣⲇⲁⲛⲏⲥ ⲛ̀ ⲓ̀ⲁⲣⲟ: ⲉⲩⲟⲛⲱⲛϩ ⲛ̀ⲛⲟⲩ ⲛⲟⲃⲓ ⲉ̀ⲃⲟⲗ. Ⲉⲧⲁϥⲛⲁⲩ ⲇⲉ ⲉ ⲟⲩⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓ Ⲫⲁⲣⲓⲥⲉⲟⲥ: ⲛⲉⲙ ⲛⲓ Ⲥⲁⲇⲇⲟⲕⲉⲟⲥ: ⲉⲩⲛⲏⲟⲩ ⲉ̀ϫⲉⲛ ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲁϥ. Ⲡⲉϫⲁϥ ⲛⲱⲟⲩ: ϫⲉ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓ ⲁ̀ϫⲱ. Ⲛⲓⲙ ⲁϥⲧⲁⲙⲉ ⲑⲏⲛⲟⲩ ⲉ̀ ⲫⲱⲧ ⲉ̀ⲃⲟⲗ ϧⲁⲧϩⲏ ⲙ̀ ⲡⲓϫⲱⲛⲧ ⲉⲑⲛⲏⲟⲩ: Ⲁⲣⲓⲟⲩⲓ̀ ⲟⲩⲛ ⲛ̀ ⲟⲁⲟⲩⲧⲁϩ ⲉϥⲉⲙⲡϣⲁ ⲛ̀ ϯⲙⲉⲧⲁⲛⲟⲓⲁ̀. Ⲟⲩⲟϩ ⲙ̀ⲡⲉⲣⲙⲉⲩⲓ̀ ϧⲉⲛ ⲑⲏⲛⲟⲩ ⲉ̀ϫⲟⲥ. Ϫⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛ ⲙ̀ⲙⲁⲩ ⲙ̀ ⲡⲉⲛⲓⲱⲧ Ⲁⲃⲣⲁⲁⲙ. Ϯϫⲱ ⲅⲁⲣ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ: ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲫϯ: ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁⲓ ⲱ̀ⲛⲓ ⲉⲧⲟⲩⲛⲟⲥ ϩⲁⲛϣⲏⲣⲓ ⲛ̀ Ⲁⲃⲣⲁⲁⲙ. Ϩⲏⲇⲏ ⲇⲉ ⲡⲓⲕⲉⲗⲉⲃⲓⲛ ⲉϥⲭⲏ ϧⲁ ⲑⲛⲟⲩⲛⲓ̀ ⲛ̀ ⲛⲓϣϣⲏⲛ: ϣϣⲏⲛ

ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ: ⲉⲧⲉⲛϥⲛⲁⲉⲛ ⲟⲩⲧⲁϩ, ⲉⲛⲁⲛⲉϥ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲛⲁⲕⲟⲣϫϥ ⲛ̀ⲥⲉϩⲓⲧϥ ⲉ̀ ⲡⲓⲭⲣⲱⲙ. Ⲁⲛⲟⲕ ⲙⲉⲛ ⲅⲁⲣ ϯⲱⲙⲥ ⲙ̀ⲙⲱⲧⲉⲛ ϩⲉⲛ ⲟⲩⲙⲱⲟⲩ ⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ̀: ⲫⲏ ⲇⲉ ⲉⲑⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ: ϥϫⲟⲣ ⲉϩⲟⲧ ⲉⲣⲟⲓ ⲫⲏ ⲉⲧⲉⲛϯⲉ̀ⲙⲡϣⲁ ⲁⲛ ⲉ̀ϥⲁⲓ ⲙ̀ⲡⲉϥⲑⲱⲟⲩⲓ: ⲛ̀ⲑⲟϥ ⲉϥⲉⲉⲙⲥ ⲑⲏⲛⲟⲩ ϩⲉⲛ ⲟⲩ ⲡ︦ⲛ︦ⲁ︦ ⲉϥⲟⲩⲁⲃ: ⲛⲉⲙ ⲟⲩⲭⲣⲱⲙ. Ⲫⲏ ⲉⲧⲉ ⲡⲉϥϩⲁⲓ ϧⲉⲛ ⲧⲉϥϫⲓϫ: ϥⲛⲁⲧⲟⲩⲃⲟ̀ ⲙ̀ ⲡⲉϥϭⲛ̀ⲱⲟⲩ: ⲟⲩⲟϩ ϥⲛⲁⲑⲱⲟⲩϯ ⲙ̀ ⲡⲉϥⲥⲟⲩⲟ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯⲁⲡⲟⲑⲏⲕⲏ: ⲡⲓⲧⲟϩ ⲇⲉ ϥⲛⲁⲣⲟⲕϩϥ ϧⲉⲛ ⲟⲩⲭⲣⲱⲙ ⲛ̀ ⲁⲧϭⲉⲛⲟ. Ⲧⲟⲧⲉ ⲁϥⲓ̀ ⲛ̀ϫⲉ Ⲓ︦ⲏ︦ⲥ︦ ⲉⲃⲟⲗϧⲉⲛ ϯ Ⲅⲁⲗⲓⲗⲉⲁ̀ ⲉ̀ϫⲉⲛ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ϩⲁ Ⲓⲱⲁⲛⲛⲏⲥ: ⲉⲑⲣⲉϥϭⲓⲱⲙⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ: Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ϥⲛⲁⲧⲁϩⲛⲟ ⲙ̀ⲙⲟϥ ⲉ̀ϥϫⲱ ⲙ̀ⲙⲟⲥ: ϫⲉ ⲁⲛⲟⲕ ⲉⲧⲉⲣ ⲭⲣⲓⲁ̀ ⲛ̀

the fire: Whose fan is in His hand, and He will purify His threshing-floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.' Then came Jesus from Galilee to the Jordan to John to receive baptism at his hand. But John forbad Him, saying, 'I have need to receive baptism at Thy hand, and comest Thou to me?' And Jesus answered and said unto him, 'Suffer it now; for thus it becometh us to fulfil all righteousness'; then he suffered Him. And when Jesus had been baptized He went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God coming down like a dove upon Him. And behold, there was a voice

from heaven, saying, 'This is My beloved Son, in Whom I am well pleased.'

ϭⲓⲱⲙⲥ ⲉ̀ⲃⲟⲗϩⲓ ⲧⲟⲧⲕ. Ⲟⲩⲟϩ ⲉⲑⲛⲏⲟⲩ ϩⲁⲣⲟⲓ. Ⲁϥⲉⲣⲟⲩⲱ̀ ⲇⲉ ⲛ̀ϫⲉ Ⲓⲏ̅ⲥ̅: ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ: ϫⲉ ⲭⲁⲥ ϯⲛⲟⲩ: ⲡⲁⲓⲣⲏϯ ⲅⲁⲣ ⲡⲉⲧⲥⲉⲙⲡϣⲁ ⲛⲁⲛ ⲉ̀ϫⲉⲕ ⲙⲉⲑⲙⲏⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲟⲗ: ⲧⲟⲧⲉ ⲁϥⲭⲁϥ. Ⲉⲧⲁϥϣⲱⲙⲥ ⲇⲉ ⲛ̀ϫⲉ Ⲓⲏ̅ⲥ̅ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ̀ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲙⲱⲟⲩ: ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲁⲩⲟⲩⲱⲛ ⲛⲁϥ ⲛ̀ϫⲉ ⲛⲓⲫⲏⲟⲩⲓ̀: ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ ⲟⲩⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ⲫϯ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲙ̀ⲫⲣⲏϯ ⲛ̀ ⲟⲩϭⲣⲟⲙⲡⲓ ⲉϥⲛⲏⲟⲩ ϩⲁⲣⲟϥ: ⲟⲩⲟϩ ⲓⲥ ⲟⲩ ⲥⲙⲏ ⲁⲥϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ: ϫⲉ ⲫⲁⲓ ⲡⲉ ⲡⲁϣⲏⲣⲓ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲉⲧⲁⲓϯⲙⲁϯ ⲛ̀ϧⲏⲧϥ.

Choir.

Jesus had completed thirty years when He received baptism in the Jordan at the hand of John. It was he who bore

Ⲟⲩⲭⲟⲣⲟⲥ ⲉϥⲉⲣⲟⲩⲱ̀.

Ⲙⲁⲛ ⲛ̀ ⲣⲟⲙⲡⲓ ⲁϥϫⲱⲕⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ Ⲓⲏ̅ⲥ̅: ⲉⲧⲁϥϭⲓⲱⲙⲥ ϧⲉⲛ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲧϫⲓϫ ⲛ̀ Ⲓⲱⲁⲛⲛⲏⲥ. Ⲫⲁⲓ

ⲉ̀ⲧⲁϥⲉⲣ ⲙⲉⲑⲣⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. Ϫⲉ ⲁⲓⲛⲁⲩ ⲉ̀ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ. Ⲉⲧⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ. Ϫⲉ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ ⲧⲥⲙⲏ ⲛ̀ⲧⲉ ⲫⲓⲱⲧ: ⲉⲥ ⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ: Ϫⲉ ⲫⲁⲓ ⲡⲉ ⲡⲁϣⲏⲣⲓ ⲡⲁⲙⲉⲛⲣⲓⲧ: ⲉⲧⲁⲯⲩⲭⲏ ϯⲙⲁϯ ⲛ̀ϧⲏⲧϥ: ⲉϥⲉⲣ ⲡⲁⲟⲩⲱϣ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱϥ: ϫⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲡⲓⲣⲉϥⲧⲁⲛϧⲟ̀.

testimony, saying, 'I saw the Holy Spirit Who had come down from heaven, and I heard the voice of the Father, which cried out, saying, "This is My beloved Son, in Whom I am well pleased. He shall do My will. Hear Him, for He it is Who giveth life."'

Ⲟⲩⲇⲓⲁⲕⲱⲛ ϫⲱ ⲛ̀ⲛⲁⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ ϫⲟⲥ ϫⲉ ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Then shall the deacon say the following prayer, and the people shall say, 'Lord, have mercy upon us.'

Ⲡⲟ̅ⲥ̅ Ⲫϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲡⲓⲣⲉϥϯ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲙ̀ ⲡⲓⲛⲁⲓ: ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ. Ⲙⲁⲣⲉⲛϫⲟⲥ ⲧⲏⲣⲉⲛ ϧⲉⲛ ⲟⲩϭⲱⲗⲕ. Ⲧⲉⲛϯϩⲟ ⲙ̀ ⲡⲟ̅ⲥ̅ ⲉⲛϫⲱ ⲙ̀ⲙⲟⲥ. Ϫⲉ ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Ⲫⲏ ⲉⲧϯ ⲛ̀ⲛⲉϥⲇⲱⲣⲉⲁ̀ ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲁⲙⲁⲟ̀.

Deacon.

O Lord God Almighty, Who grantest mercy at all times, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

Let us all say fervently, and [let us] make supplication unto God, saying [Hear us, and have mercy upon us].

People.

Lord, have mercy upon us.

Deacon.

O Thou Who givest Thy gifts in riches, and Who pourest forth mercy and blessing at all times, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who hast set Thy path in the clouds, and hast gathered together the waters in Thy mighty hand, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who hast weighed the mountains in Thine hand, and the heavens in the palm of Thy hand, and the whole earth in the hollow of Thine hand, we beseech Thee, O God, to hear us, and have mercy upon us.

Ⲟⲩⲟϩ ⲉϥϧⲁϯ ⲙ̀ ⲡⲓⲛⲁⲓ. Ⲛⲉⲙ ⲡⲓϩⲙⲟⲧ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ: ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲟ̅ⲥ̅: ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ. Ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Ⲫⲏ ⲉ̀ⲧⲁϥⲭⲱ ⲛ̀ ⲛⲉϥⲙⲁⲛⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲛⲓϭⲏⲡⲓ. Ⲟⲩⲟϩ ⲁϥⲑⲱⲟⲩϯ ⲛ̀ ⲛⲓⲙⲱⲟⲩ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲉⲧⲁⲙⲁϩⲓ. Ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲟ̅ⲥ̅: ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Ⲫⲏ ⲉ̀ⲧⲁϥϣⲓ ⲛ̀ ⲛⲓⲧⲱⲟⲩ ϧⲉⲛ ⲧⲉϥϫⲓϫ: ⲟⲩⲟϩ ⲧⲫⲉ ϧⲉⲛ ⲧⲉϥⲧⲉⲣⲧⲱ: ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ϧⲉⲛ ⲧⲉϥϧⲟⲣⲡⲥ: ⲧⲉⲛϯϩⲟ ⲉⲣⲟⲕ ⲡⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Ⲡⲟ̅ⲥ̅ ⲛⲟϩⲉⲙ ⲙ̀ ⲡⲉⲕⲗⲁⲟⲥ. Ⲥⲙⲟⲩ ⲉ̀ ⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ̀: ϫⲉⲙ̀ⲡϣⲓⲛⲓ ⲙ̀ ⲡⲉⲕⲗⲁⲟⲥ ϧⲉⲛ ϩⲁⲛⲛⲁⲓ ⲛⲉⲙ ϩⲁⲛⲙⲉⲧϣⲉⲛϩⲏⲧ. Ⲧⲉⲛϯϩⲟ ⲉⲣⲟⲕ ⲡⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ

ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲡ̅ⲟ̅ⲥ̅ ⲥ̀ⲙⲟⲩ ⲉ̀ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲟⲩⲧⲁϩ ⲛ̀ⲧⲉ ⲡⲓⲕⲁϩⲓ: ⲁⲛⲓⲧⲟⲩ ⲉ̀ⲡϣⲱⲓ ⲕⲁⲧⲁ ⲛⲟⲩϣⲓ, ⲛⲉⲙ ⲛⲟⲩⲙⲉⲧⲣⲟⲛ: ⲟⲩⲟϩ ⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲛⲓⲥ̀ⲙⲟⲩ ⲛ̀ ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ϭⲓⲥⲓ ⲙ̀ ⲡⲧⲁⲡ ⲛ̀ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ. Ⲫⲓⲁⲣⲟ Ⲅⲉⲱⲛ ⲙⲁϩϥ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲥ̀ⲙⲟⲩ. Ⲟⲩⲟϩ ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ϯⲣⲟⲙⲡⲓ ⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲧⲉⲕⲙⲉⲧⲭ̅ⲣ̅ⲥ̅: Ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲟ̅ⲥ̅. Ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ. Ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲙⲁⲣⲟⲩⲉⲣϣⲟⲣⲡ ⲛ̀ⲧⲁϩⲟⲛ ⲛ̀ⲭⲱⲗⲉⲙ ⲛ̀ϫⲉ ⲛⲉⲕⲙⲉⲧϣⲉⲛϩⲏⲧ ⲉⲩⲟϣ: ϩⲓⲧⲉⲛ ⲧϫⲟⲙ ⲙ̀ ⲡⲉⲕⲥⲧⲁⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ: ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲟ̅ⲥ̅: ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who art the Saviour of Thy people, bless Thine inheritance, and visit Thy people with mercy and compassion; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O God, bless Thou the fruits of the earth, bring them up in full measure and size, and bless them with Thy heavenly blessing; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

Exalt Thou the horn of the Christians; fill Thou the river Nile with waters of blessing; and bless Thou the crown of the year with prosperity; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

Let us be ready to grasp swiftly Thy great compassion by the might of Thy holy Cross; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

By the prayers of the holy God-bearer, Mary; and of the three holy archangels Michael, and Gabriel, and Raphael; and of the four beasts that are without bodies; and of the four and twenty elders; and of Saint John the Baptist; and of the whole company of Thy saints; may we all say with one voice, 'Lord, have mercy upon us.'

Then shall the priest say the prayer for the sick, and the prayer for consolation, and the three great prayers, and the confession of faith.

Deacon.

Pray ye for perfect peace.

Ϩιτεν ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ϯⲑⲉⲟ̀ⲧⲟⲕⲟⲥ ⲉⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ̀. Ⲛⲉⲙ ⲡⲓϣⲟⲙⲧ ⲛ̀ⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ: Ⲙⲓⲭⲁⲏⲗ: ⲛⲉⲙ Ⲅⲁⲃⲣⲓⲏⲗ: ⲛⲉⲙ Ⲣⲁⲫⲁⲏⲗ.

Ⲛⲉⲙ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ ⲍⲱⲟⲛ ⲛ̀ ⲁⲥⲱⲙⲁⲧⲟⲥ: ⲛⲉⲙ ⲡⲓϫⲱⲧ ϥ̀ⲧⲱⲟⲩ ⲙ̀ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ: ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ ⲓⲟϯ ⲛ̀ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. Ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ. Ⲛⲉⲙ ⲡⲭⲟⲣⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲙⲁⲣⲉⲛϫⲟⲥ ⲧⲏⲣⲉⲛ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̀ ⲟⲩⲱⲧ. Ϫⲉ Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.

Ⲟⲩ Ⲓⲉⲣⲉⲩⲥ ϫⲱ ⲛ̀ ϯⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧϣⲱⲛⲓ: ⲛⲉⲙ ⲡⲓⲥⲟⲗⲥⲉⲗ ⲛⲉⲙ ϯϣⲟⲙⲧ ⲛ̀ ⲉⲩⲭⲏ ⲛ̀ⲛⲓϣϯ: ⲛⲉⲙ ⲡⲓⲛⲁϩϯ.

Ⲟⲩⲇⲓⲁ̀ⲕⲱⲛ ϫⲱ.

Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲧⲉⲗⲉⲓⲁⲥ ⲉⲓⲣⲏⲛⲏⲥ.

Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲗⲉⲅⲉⲓ.	*Priest.*
Ⲛ̀ⲑⲟⲕ ⲡⲉⲧⲉⲛⲟⲩⲱⲣⲡ.	Thou art he whom we send.
Ⲟ ⲇⲓⲁ̀ⲕⲱⲛ ⲗⲉⲅⲉⲓ.	*Deacon.*
Ⲁⲥⲡⲁⲍⲉⲥⲑⲉ.	Say ye the salutation.
Ⲟⲩ ⲗⲁⲟⲥ ϫⲱ ⲛ̀ ⲁⲥⲡⲁⲥⲙⲟⲥ.	*People.*
Ⲏⲡⲡⲉ ⲉϥⲉⲣⲙⲉⲑⲣⲉ.	Behold, he hath borne witness.
Ⲟ ⲇⲓⲁⲕⲟⲛⲟⲥ ⲗⲉⲅⲉⲓ.	*Deacon.*
Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ̀ⲥⲟⲛ.	Lord, have mercy upon us.
Ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ Ⲓⲏ̅ⲥ̅.	The same is Jesus.
Ⲟⲩⲟϩ ϫⲱ ⲟⲛ.	*And the deacon shall say also:*
Ⲡⲣⲟⲥⲫⲉⲣⲉⲓⲛ.	Make ye your offerings.
Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲗⲉⲅⲉⲓ.	*Priest.*
Ⲏ ⲁⲅⲁⲡⲏ ⲧⲟⲩ ⲑⲉⲟⲩ.	The love of God (&c.).
Ⲟⲩⲟϩ ⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ⲡⲓⲙⲱⲟⲩ ϣⲟⲙⲧ ⲛ̀ ⲥⲟⲡ: ϧⲉⲛ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲉϥϫⲱ	*Then he shall sanctify the waters three times with the cross, and after these things shall say:*
Ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲟ̅ⲥ̅. ⲟⲩⲟϩ ϩⲁⲛϣⲫⲏⲣⲓ ⲛⲉ ⲛⲉⲕϩ̀ⲃⲏⲟⲩⲓ: ⲙ̀ⲙⲟⲛ ϩ̀ⲗⲓ ⲛ̀ ⲥⲁϫⲓ ⲛⲁⲣⲱϣⲓ ⲉ̀	O Lord, Thou mighty God, marvellous are Thy works; there is no word which is sufficient for the praise of Thy wonders. For by Thy power

out of the things which existed not Thou hast made to come into being everything which is, Thou sustainest all creation by Thy power, and by Thy forethought dost direct the world. Thou didst constitute creation from four elements, and Thou didst crown the circle of the year with the four seasons; Thou art He through Whom, in the beginning, the powers of the understanding were disturbed; Thou art He Whom the sun blesseth; Thou art He unto Whom the moon ascribeth glory; Thou art He by Whom the stars have been set in order; Thou art He Whom the light obeyeth; Thou art He Whom the depths hold in fear; and Thou art He unto Whom the seas minister.

ⲡϫⲓⲛⲥⲙⲟⲩ ⲉ̀ ⲛⲉⲕϣⲫⲏⲣⲓ : ϧⲉⲛ ⲧⲉⲕϫⲟⲙ ⲅⲁⲣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲧⲉ ⲛⲁⲩϣⲟⲡ ⲁⲛ : ⲁⲕⲑⲣⲉ ⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ϣⲱⲡⲓ. Ⲁⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ ϯⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ϧⲉⲛ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ : ⲟⲩⲟϩ ϧⲉⲛ ⲧⲉⲕⲡⲣⲟⲛⲓⲁ̀ ⲁⲕⲉⲣⲇⲓⲉⲕⲓⲛ ⲙ̀ ⲡⲓⲕⲟⲥⲙⲟⲥ. Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲁⲕϩⲱⲧⲡ ⲛ̀ ϯⲕⲧⲏⲥⲓⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ ⲥⲧⲟⲓⲭⲓⲟⲛ : ⲟⲩⲟϩ ⲁⲕϯ ⲭⲗⲟⲙ ⲉ̀ϫⲉⲛ ⲡⲓⲕⲩⲕⲗⲟⲥ ⲛ̀ⲧⲉ ϯⲣⲟⲙⲡⲓ ϧⲉⲛ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ⲥⲏⲟⲩ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲑⲉⲣⲧⲉⲣ ϧⲁⲧⲉⲕϩⲏ ⲛ̀ϫⲉ ⲛⲓⲇⲩⲛⲁⲙⲓⲥ ⲛ̀ⲛⲟⲏⲣⲟⲛ. Ⲛⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲉϥⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ ⲡⲓⲣⲏ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲉϥϯⲱ̀ⲟⲩ ⲛⲁⲕ ⲛ̀ϫⲉ ⲡⲓⲓⲟϩ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲉⲙⲛⲓ ⲛⲁⲕ ⲛ̀ϫⲉ ⲛⲓⲥⲓⲟⲩ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲉϥⲥⲱⲧⲉⲙ ⲛ̀ ⲥⲱⲕ ⲛ̀ϫⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲉⲛϩⲟⲩⲣ ϧⲁⲧⲉⲕϩⲏ ⲛ̀ϫⲉ ⲛⲓⲛⲟⲩⲛ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲟⲓ ⲙ̀ⲃⲱⲕ ⲛⲁⲕ ⲛ̀ϫⲉ ⲛⲓ ⲁ̀ⲙⲁⲓⲟⲩ.

Ⲟ ⲇⲓⲁ̀ⲕⲟⲛⲟⲥ ⲗⲉⲅⲉⲓ.

Ⲟⲓ ⲕⲁⲑⲏⲙⲉⲛⲟⲓ ⲁⲛⲁⲥⲑⲏⲧⲉ.

Deacon.

O ye who are seated, bow your necks.

Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲗⲏⲅⲉⲓ.

Ⲛ̄ⲑⲟ́ⲕ ⲡⲉ ⲉⲧⲁⲕϭⲱⲗⲕ ⲛ̀ ⲧⲫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ ⲟⲩⲕⲁⲙⲁⲣⲁ. ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲧⲁϫⲣⲟ ⲙ̀ ⲡⲓⲕⲁϩⲓ ϩⲓϫⲉⲛ ⲛⲓⲙⲱⲟⲩ. ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲁⲕϯ ⲛ̀ ⲟⲩⲥⲟⲃⲧ ⲙ̀ ⲡⲕⲱϯ ⲙ̀ ⲫⲓⲟⲙ ϧⲉⲛ ⲟⲩϣⲱ. ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕ ϫⲱϣ ⲛⲁⲛ ⲙ̀ⲡⲓⲁⲏⲣ ⲉ̀ⲛϫⲓⲛⲥⲱⲕ ⲛⲁⲛ ⲛ̀ ⲟⲩⲛⲓϥⲓ.

Priest.

Thou art He Who hast stretched out the heavens like a tent, Thou hast made strong the earth upon the waters, Thou hast set the sand round about the sea like a wall, and Thou hast poured out the air for us wherefrom we may draw our breath.

Ⲟⲩⲇⲓⲁⲕⲱⲛ ⲉϥϫⲱ.

Ⲉⲓⲥ ⲁⲛⲁⲧⲟⲗⲁⲥ Ⲃⲗⲉⲯⲁⲧⲉ.

Deacon.

Look ye towards the East.

Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲗⲉⲅⲉⲓ.

Ⲥⲉϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲛⲓϫⲟⲙ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ. Ⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲁϫⲓ ⲙ̀ⲡⲉⲕⲱ̀ⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲁ ⲛⲓ ⲋ̄ ⲛ̀ⲧⲉⲛϩ ⲉⲩϩⲏⲗ. Ⲟⲩⲟϩ

Priest.

The angelic powers minister unto Thee, and the company of the Archangels bow down unto Thee. Thou art He Whose glory declare the Seraphim with six wings, who fly and stand in [Thy] presence, and the Seraphim with many eyes; they cover themselves with their wings because of Thy

glory which cannot be approached, and they praise Thee, saying,

People.

Holy. Holy. Holy.

Priest.

Holy art Thou.
Holy art Thou.
Holy art Thou.

For Thou art the God Who art incomprehensible, and without beginning, and Who canst not be described. Thou didst come upon the earth and didst take the form of a servant, and didst dwell in the image of man, for, O Lord, by reason of the compassion of Thy mercy, Thou couldst not bear to see the race of men oppressed by the might of the Devil, and Thou didst come and deliver us. We confess Thy graciousness, and we proclaim Thy mercy, and we do

ⲉⲩⲟ̀ϩⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ. Ⲛⲉⲙ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲧⲟϣ ⲙ̀ⲃⲁⲗ. Ⲉⲩϩⲱⲃⲥ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ ⲛⲟⲩⲧⲉⲛϩ ⲉⲑⲃⲉ ⲡⲉⲕⲱ̀ⲟⲩ ⲛ̀ ⲁⲧϣϧⲱⲛⲧ ⲉⲣⲟϥ ⲉⲩϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ.

Ⲟ ⲗⲁⲟⲥ ⲉϥϫⲱ.

Ⲁⲅⲓⲟⲥ. Ⲁⲅⲓⲟⲥ. Ⲁⲅⲓⲟⲥ.

Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲉϥϫⲱ.

ⲭⲟⲩⲁⲃ ⲅ̅.

Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲉⲕϣⲟⲡ ⲛ̀ ⲛⲟⲩϯ ⲛ̀ⲁⲧϣⲟⲣϥϥ ⲉ̀ϧⲟⲩⲛ. ⲟⲩⲟϩ ⲛ̀ⲁⲧⲁⲣⲭⲏ. ⲟⲩⲟϩ ⲛ̀ⲁⲧϣⲥⲁϫⲓ ⲙ̀ⲙⲟϥ. Ⲉ ⲁⲕⲓ̀ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. Ⲟⲩⲟϩ ⲁⲕϭⲓ ⲛ̀ ⲟⲩⲙⲟⲣⲫⲏ ⲙ̀ ⲃⲱⲕ: ⲉ̀ ⲁⲕϣⲱⲡⲓ ϧⲉⲛ ⲟⲩⲓ̀ⲛⲓ ⲛ̀ ⲣⲱⲙⲓ. Ⲟⲩⲇⲉ ⲅⲁⲣ ⲉ̀ ⲛⲁⲕϣϥⲁⲓ ⲉ̀ⲣⲟⲕ ⲁⲛ ⲡⲉⲛⲛⲏⲃ: ⲉⲑⲃⲉ ⲛⲓⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛ̀ⲧⲉ ⲡⲉⲕ ⲛⲁⲓ. ⲉⲕⲛⲁⲩ ⲉ̀ ⲡⲅⲉⲛⲟⲥ ⲛ̀ ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲁⲩϣⲉⲛϫⲱⲣⲓ ⲉ̀ϫⲱϥ ϩⲓⲧⲉⲛ ⲡⲓ ⲇⲓⲁ̀ⲃⲟⲗⲟⲥ. ⲁⲕⲓ̀ ⲟⲩⲟϩ ⲁⲕ-

ⲛⲁϩⲙⲉⲛ. Ⲧⲉⲛⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ ⲡⲓϩⲙⲟⲧ: ⲧⲉⲛϩⲓⲱⲓϣ ⲙ̀ ⲡⲓⲛⲁⲓ: ⲛ̀ⲧⲉⲛⲭⲱⲛ ⲁⲛ ⲛ̀ϯⲙⲉⲧⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲛⲉϥ: ⲁⲕⲓ̀ ⲟⲩⲟϩ ⲁⲕⲛⲁϩⲙⲉⲛ.

not hide Thy goodness in that Thou didst come and deliver us,

Ⲟ ⲗⲁⲟⲥ ⲗⲉⲅⲉⲓ.

People.

Ⲕⲁⲧⲁ ⲧⲟ ⲉⲗⲉⲟⲥ ⲥⲟⲩ ⲕⲉ̅ ⲕⲁⲓ ⲙⲏ ⲕⲁⲧⲁ ⲧⲁⲥ ⲁⲙⲁⲣⲧⲓⲁⲥ ⲏⲙⲱⲛ.

According to Thy mercy and not according to our sins.

Ⲟ Ⲓⲉⲣⲉⲩⲥ ⲗⲉⲅⲉⲓ.

Priest.

Ⲏⲓⲭⲫⲟ ⲛ̀ⲧⲉ ϯⲫⲩⲥⲓⲥ ⲁⲕⲥⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ: ⲁⲕⲧⲟⲩⲃⲟ ⲛ̀ ϯⲙⲏⲧⲣⲁ ⲙ̀ ⲡⲁⲣⲑⲉⲛⲓⲕⲏ ϩⲓⲧⲉⲛ ⲡⲉⲕⲭⲫⲟ: ⲁⲥϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ ϯⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲁⲕⲟⲩⲟⲛϩⲕ ⲉ̀ⲃⲟⲗ. ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲉⲕϣⲟⲡ ⲛ̀ⲛⲟⲩϯ. Ⲁⲕⲟⲩⲟⲛϩⲕ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. Ⲟⲩⲟϩ ⲁⲕⲉⲣϣⲫⲏⲣ ⲙ̀ⲙⲟϣⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ.

Thou hast blessed those who are brought forth by natural birth, and Thou hast purified the Virgin Mother by Thy birth; all creation praiseth Thee because Thou didst make Thyself manifest. For, being God, Thou didst make Thyself manifest upon the earth, and didst make Thyself a companion unto man in going about.

Ⲙ̀ⲡⲁⲓ ⲙⲁ ⲁⲣⲓⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ⲡⲓⲙⲱⲟⲩ ϧⲉⲛ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲟϩ ϫⲱ

At this place sanctify the water with the cross, and say:

Ⲛ̀ⲑⲟⲕ ⲁⲕⲉⲣⲁⲅⲓⲁⲍⲓⲛ

Thou didst sanctify the floods of the Jordan having

drawn down upon them from heaven Thy Holy Spirit, and Thou didst break in pieces the heads of the dragons that were hidden therein. O our Lord, Thou man-loving God, Jesus Christ, come now again by the descent of Thy Holy Spirit.

ⲛ̀ ⲡⲓϧⲁϯ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉ̀ⲁⲕⲥⲱⲕ ⲉϧⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲙ̀ⲡⲉⲕⲡⲛ̅ⲁ̅ ⲉⲑⲩ̅. Ⲟⲩⲟϩ ⲁⲕϧⲟⲙϧⲉⲙ ⲛ̀ ⲛⲓⲁ̀ⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲏⲡ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲟⲩ. Ⲛ̀ⲑⲟⲕ ⲟⲛ ϯⲛⲟⲩ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ Ⲡⲟ̅ⲥ̅ Ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅: ⲁⲙⲟⲩ ⲟⲛ ϯⲛⲟⲩ ϩⲓⲧⲉⲛ ⲡϫⲓⲛⲓ̀ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ.

Sanctify the water and say:

Ⲁⲣⲓⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ ⲡⲓⲙⲱⲟⲩ ⲟⲩⲟϩ ϫⲱ

Sanctify this water, and give unto it the grace of the Jordan. Amen.

Ⲁⲣⲓⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ ⲡⲓⲙⲱⲟⲩ ⲫⲁⲓ: ⲙⲟⲓ ⲛⲁϥ ⲙ̀ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: Ⲁⲙⲏⲛ.

Let it be a fountain of blessing. Amen.

Ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲛ̀ ⲟⲩⲙⲟⲩⲙⲓ ⲛ̀ⲧⲉ ⲟⲩⲥⲙⲟⲩ: Ⲁⲙⲏⲛ.

A gift of purification. Amen.

Ⲟⲩⲇⲱⲣⲟⲛ ⲛ̀ⲧⲉ ⲟⲩⲧⲟⲩⲃⲟ: Ⲁⲙⲏⲛ.

A remission of sins. Amen.

Ⲟⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ϩⲁⲛⲛⲟⲃⲓ: Ⲁⲙⲏⲛ.

A driver away of sickness. Amen.

Ⲟⲩⲣⲉϥϭⲟϫⲓ ⲛ̀ ϩⲁⲛϣⲱⲛⲓ: Ⲁⲙⲏⲛ.

Let it be a terrifier of the demons. Amen.

And let not all the powers

ϥⲟⲓ ⲛ̀ϩⲟϯ ⲛ̀ ⲛⲓⲇⲉⲙⲱⲛ: Ⲁⲙⲏⲛ.

of the Foe draw nigh unto it. Amen.

Ⲟⲩⲟϩ ⲙ̀ⲡⲁⲩϣϧⲱⲛⲧ ⲉⲣⲟϥ ⲛ̀ϫⲉ ⲇⲩⲛⲁⲙⲓⲥ ⲛⲓⲃⲉⲛ ⲛ̀ ⲉⲛⲁⲛⲧⲓⲟⲛ: Ⲁⲙⲏⲛ.

Ⲟⲩⲟϩ ϥⲙⲉϩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϫⲟⲙ ⲛⲓⲃⲉⲛ ⲛ̀ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ: Ⲁⲙⲏⲛ.

Let it be full of all angelic powers. Amen.

Ϩⲓⲛⲁ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲟⲩⲱⲧϩ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ: ⲓⲉ ⲛ̀ⲧⲟⲩϭⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟϥ: ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ϯⲯⲩⲭⲏ: ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ: Ⲁⲙⲏⲛ.

That unto all those who draw therefrom, or who partake of it, it may be a purification of soul, and body, and spirit. Amen.

Ⲉ ⲟⲩⲧⲁⲗϭⲟ ⲛ̀ⲧⲉ ϩⲁⲛⲙ̀ⲕⲁⲩϩ: Ⲁⲙⲏⲛ.

For a healing of pains. Amen.

Ⲉ ⲟⲩⲁⲅⲓⲁⲥⲙⲟⲥ ⲛ̀ⲧⲉ ϩⲁⲛⲏⲓ: Ⲁⲙⲏⲛ.

For a sanctification of houses. Amen.

Ⲉϥⲉⲣϣⲁⲩ ⲉ̀ ⲟⲩⲫⲉⲗⲓⲁ̀ ⲛⲓⲃⲉⲛ: Ⲁⲙⲏⲛ.

May it produce benefits of every kind. Amen.

Ⲛ̀ⲑⲟⲕ ⲡⲟ̅ⲥ̅ Ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲫⲏ ⲉⲧⲁⲕⲑⲣⲉ ⲧⲉⲛⲫⲩⲥⲓⲥ ⲉⲧⲁⲥⲉⲣⲁ̀ⲡⲁⲥ ϧⲉⲛ ⲫⲛⲟⲃⲓ ⲉⲣ ⲙ̀ⲃⲉⲣⲓ ⲛ̀ⲕⲉ ⲥⲟⲛ: ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲟⲩ-

O Thou Lord Jesus Christ, Who didst renew again our nature, which had become old in sin, by water and by Spirit;

Who didst drown with water sin when it had become exalted in the time of Noah; Who didst set free the people of the Hebrews from the bondage of Pharaoh by Moses and the sea; Thou art He Who separated Israel from the error of Baal by water in the time of Elijah; do Thou now also, O our Lord, sanctify this water by Thy Holy Spirit; and grant unto those who shall make use of it in any form whatsoever, whether one partaketh of it, or drinketh therefrom, that it may be unto them a purification, and a blessing, and a cleansing, and a healing; that by the [four elements], and by the angels, and by men, and by things visible, and by things invisible, Thy Holy Name, O Christ our God, and Thy good

ⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩ ⲡ̅ⲛ̅ⲁ̅: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲱⲙⲥ ⲙ̀ ⲫⲛⲟⲃⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲟⲩⲙⲱⲟⲩ: ⲉⲧⲁϥϭⲓⲥⲓ ⲉ̀ⲡϣⲱⲓ ⲛⲁϩⲣⲁϥ ⲛ̀ Ⲛⲱⲉ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲉⲣ ⲡⲩⲉⲛⲟⲥ ⲛ̀ ⲛⲓϩⲉⲃⲣⲉⲟⲥ ⲛ̀ⲣⲉⲙϩⲉ ⲉ̀ⲃⲟⲗϩⲁ ϯⲙⲉⲧⲃⲱⲕ ⲛ̀ⲧⲉ Ⲫⲁⲣⲁⲱ̀: ϩⲓⲧⲉⲛ Ⲙⲱⲩⲥⲏⲥ ⲛⲉⲙ ⲫⲓⲟⲙ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲫⲏ ⲉⲧⲁϥ ⲫⲱⲣϫ ⲙ̀ ⲡⲓⲤⲣⲁⲏⲗ ⲉⲃⲟⲗϩⲁ ϯⲡⲗⲁⲛⲏ ⲛ̀ⲧⲉ ⲡⲓⲃⲁⲁⲗ. Ϩⲓⲧⲉⲛ ⲟⲩⲙⲱⲟⲩ: ⲛⲉⲙ ⲟⲩⲭⲣⲱⲙ ⲛⲁϩⲣⲁϥ ⲛ̀ Ⲏⲗⲓⲁⲥ. Ⲛ̀ⲑⲟⲕ ⲟⲛ ϯⲛⲟⲩ ⲡⲉⲛⲛⲏⲃ ⲉⲕⲉ̀ⲉ̀ⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ ⲡⲁⲓⲙⲱⲟⲩ ⲫⲁⲓ ϩⲓⲧⲉⲛ ⲡⲉⲕⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ. Ⲙⲏⲥ ⲛ̀ ⲛⲏ ⲉⲑⲛⲁⲉⲣⲭⲣⲁⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲕⲁⲧⲁ ϩⲗⲓ ⲛ̀ ⲥⲙⲟⲧ: ⲓ̀ⲧⲉ ⲛⲏ ⲉⲑⲛⲁϭⲓ ⲛⲉⲙⲁϥ: ⲓ̀ⲧⲉ ⲛⲏ ⲉⲑⲛⲁⲥⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ: ⲉⲑⲣⲉ ⲡⲓⲧⲟⲩⲃⲟ ϣⲱⲡⲓ ⲛⲱⲟⲩ: ⲛⲉⲙ ⲡⲓⲥⲙⲟⲩ: ⲛⲉⲙ ϯⲙⲉⲧⲕⲁⲑⲁⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲩϫⲁⲓ.

ϩⲓⲛⲁ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲥⲧⲟⲓⲭⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ: ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲏ ⲉⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ: ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ: ϩⲓⲛⲁ ⲛ̀ⲧⲉϥϭⲓⲱ̀ⲟⲩ ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩϯ: ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ ⲁⲅⲁⲑⲟⲥ: ⲟⲩⲟϩ ⲛ̀ ⲁⲧⲑⲱⲗⲉⲃ: ⲛⲉⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ. Ⲫⲛⲟⲩ ⲛⲉⲙ ⲛ̀ ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ.

and spotless Father, and Thy Holy Spirit, may be glorified, now and always.

Ⲟⲩⲟϩ ⲁϫⲱ: ⲡⲉⲛⲓⲱⲧ ⲉⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ. ⲛⲉⲙ ϯⲙⲉⲧⲣⲉⲙϩⲉ ⲥⲉ ⲡ̅ⲟ̅ⲥ̅ ⲡ̅ⲟ̅ⲥ̅.

Then say: 'Our Father, Which art in heaven,' &c., and the Absolution, and 'Yea, Lord, Lord.'

Ⲟ ⲇⲓⲁ̀ⲕⲱⲛ.

Ⲧⲁⲥ ⲕⲉⲫⲁⲗⲁⲥ ⲩⲙⲱⲛ.

Deacon.

[Bow down] your heads.

Ⲟ Ⲓⲉⲣⲉⲩⲥ.

Ⲛ̀ⲑⲟⲕ ⲡ̅ⲟ̅ⲥ̅: ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ.

Priest.

Thou, Lord, art the Only-begotten.

Ⲟ ⲇⲓⲁ̀ⲕⲟⲛⲟⲥ.

Ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ ⲑⲉⲟⲩ ⲡⲣⲟⲥⲭⲱⲙⲉⲛ.

Deacon.

Bow ye down with fear before God.

Then shall the priest sanctify the water, saying:

One Father Holy.

One Son Holy.

One Spirit Holy.

Then say Psalm cl.: ‘O praise God in the holy places,’ &c.

Ⲡⲓⲟⲩⲏⲃ ⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ ⲡⲓⲙⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ.

Ⲉⲓⲥ Ⲡⲁⲧⲉⲣ ⲁⲅⲓⲟⲥ.

Ⲉⲓⲥ Ⲩⲓⲟⲥ ⲁⲅⲓⲟⲥ.

Ⲉⲛ Ⲡⲛⲉⲩⲙⲁ ⲁⲅⲓⲟⲛ.

Ⲓⲧⲁ ⲁϫⲱ Ⲯⲁⲗⲙⲟⲥ ⲣ̅ⲛ̅ ⲥⲙⲟⲩ ⲉ̀ ⲫϯ ϧⲉⲛ ⲛⲏⲉⲑⲟⲩⲁⲃ.

Then shall all the people take a blessing from the water, and the deacon shall meanwhile sing the following Psalm, to the tone batos:

God, unto Whom glory is given in the counsels of the saints, Who sitteth upon the Cherubim, hath come, and hath manifested Himself unto us.

When John saw Him coming to the Jordan to receive baptism from him, he said unto the people, ‘Behold the Lamb of God, Who taketh away the sin of the world! He it is of Whom I spake, saying, “He shall come after me, and He

Ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ϭⲓ ⲛ̀ⲥⲙⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲱⲟⲩ: ⲉⲣⲉ ⲡⲓⲇⲓⲁⲕⲱⲛ ⲉⲣⲯⲁⲗⲓⲛ ⲛ̀ ⲧⲁⲓⲯⲁⲗⲓ: ⲏ̀ⲭⲟⲥ ⲃⲁⲧⲟⲥ.

Ⲫϯ ⲫⲏ ⲉⲧⲟⲩϯⲱ̀ⲟⲩ ⲛⲁϥ ϧⲉⲛ ⲡϭⲟⲥⲛⲓ ⲛ̀ⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲃ: ⲫⲏⲉⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ: Ⲁϥⲓ̀ ⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ. Ⲉⲧⲁ Ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥⲛⲏⲟⲩ ⲉ̀ϫⲉⲛ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉ̀ϭⲓ ⲱⲙⲥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲗⲁⲟⲥ ϫⲉ ⲓⲥ ⲡⲓϩⲓⲏⲃ ⲛ̀ⲧⲉ ⲫϯ: ⲫⲏ ⲉⲧⲱ̀ⲗⲓ ⲙ̀ ⲫⲛⲟⲃⲓ ⲙ̀ ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲫⲁⲓ ⲡⲉ ⲫⲏ ⲉⲧⲁⲓ-

ϫⲟⲥ ⲉⲑⲃⲏⲧϥ: ϫⲉ ϥⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ. Ⲛ̀ⲑⲟϥ ⲉⲑⲛⲁⲉⲙⲥ ⲑⲏⲛⲟⲩ ϧⲉⲛ ⲟⲩⲡⲛⲉⲩⲙⲁ ⲉϥⲟⲩⲁⲃ. Ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲁⲓⲉⲣⲙⲉⲑⲣⲉ. ϫⲉ ⲫⲁⲓ ⲡⲉ ⲡϣⲏⲣⲓ ⲙ̀ Ⲫϯ. Ⲛⲁϥϯⲥⲃⲱ ⲛ̀ϫⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ ⲡⲓⲗⲁⲟⲥ: ϫⲉ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲡⲭ︦ⲥ︦: ⲁⲗⲗⲁ ⲉϥⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ. Ⲫⲏ ⲉⲧⲉ ⲛ̀ϯⲙ̀ⲡϣⲁ ⲁⲛ Ⲉϥⲁⲓ ⲙ̀ ⲡⲓⲑⲱⲟⲩⲓ ⲛ̀ⲧⲉ ⲛⲉϥϭⲁⲗⲁⲩϫ: ⲛ̀ⲑⲟϥ ⲉⲑⲛⲁⲉⲙⲥ ⲑⲏⲛⲟⲩ: ϧⲉⲛ ⲟⲩⲡⲛⲉⲩⲙⲁ ⲉϥⲟⲩⲁⲃ: ⲛⲉⲙ ⲟⲩⲭⲣⲱⲙ. Ⲧⲱⲃϩ ⲙ̀ ⲡⲟ︦ⲥ︦ ⲉϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲡⲓⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲙ̀ ⲃⲁⲡⲧⲓⲥⲧⲏⲥ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

shall baptize you in the Holy Spirit. I have seen and I have borne testimony that this is the Son of God."' John taught, saying to the people, 'I am not the Christ, but He is coming after me; He, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Spirit and with fire.' O thou forerunner, the Baptist, O John the Baptist, pray to God for us that He may forgive us our sins.

Ⲟⲩⲉⲩⲭⲏ ⲙ̀ ⲡⲓϫⲓⲛϣⲉⲡϩⲙⲟⲧ ϧⲉⲛ ⲛ̀ϧⲁⲉ: ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲙ̀ ⲡⲓϫⲓⲛϭⲓ ⲙ̀ⲡⲓⲥⲙⲟⲩ.

A prayer of thanksgiving [which is to be said] at the end of the service, after the receiving of the blessing:

Ⲧⲉⲛϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲡⲟ︦ⲥ︦ Ⲫϯ ϫⲉ ⲁⲕ-

We give thanks unto Thee, O Lord God, that Thou hast made us worthy to fulfil these

Holy Mysteries; we beseech and entreat Thee, O Thou lover of man, to make us worthy of the purification of our souls, and of the cleansing of our bodies, that we may become spotless and without blemish. And illumine our souls, and reveal unto our understandings the true knowledge of this Mystery, and lead us by means of symbols unto the things which are supremely exalted; for unto Thee, O Christ, our God, and Thy Good Father, and the Holy, and Vivifying, and Consubstantial Spirit, glory is meet.

ⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲛ̀ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ: ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲙ̀ⲙⲟⲕ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ: ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ ⲛⲁⲛ ⲙ̀ ⲡⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ: ⲛⲉⲙ ϯⲙⲉⲧⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲥⲱⲙⲁⲧⲓⲕⲟⲛ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀ ⲁⲧⲁϭⲛⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲟϩ ⲛⲓⲃⲉⲛ ⲛ̀ ϭⲗⲟϥ. Ⲟⲩⲟϩ ⲁⲣⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ ⲛⲉⲛⲯⲩⲭⲏ: ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲉⲕⲉϭⲱⲣⲡ ⲛⲁⲛ ⲛ̀ ϯⲅⲛⲱⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ: ⲟⲩⲟϩ ⲉⲕⲉ̀ϭⲓ ⲙⲱⲓⲧ ϧⲁϫⲱⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲧⲩⲡⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲛⲏ ⲉⲧϭⲟⲥⲓ ⲛ̀ ϩⲟⲩⲟ̀. Ϫⲉ ⲉⲣⲉ ⲡⲓⲱ̀ⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩϯ: ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ ⲁ̀ⲅⲁⲑⲟⲥ: ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϩⲟ̀: ⲟⲩⲟϩ ⲛ̀ ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁⲕ. Ϯⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ.

ΑΚΟΛΟΥΘΙΑ

ΤΟΥ

ΜΕΓΑΛΟΥ ΑΓΙΑΣΜΟΥ

ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ.

Μετὰ τὸ εἰπεῖν τὸν Ἱερέα τὴν Ὀπισθάμβωνον Εὐχήν, *ἐξερχόμεθα πάντες ἐν τῇ κολυμβήθρᾳ, προπορευομένου τοῦ* Ἱερέως *μετὰ λαμπάδων καὶ τοῦ θυμιατοῦ· καὶ ἡμῶν ψαλλόντων τὰ παρόντα* Τροπάρια. Ἦχος πλ. δ'.

Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων βοᾷ λέγουσα· Δεῦτε λάβετε πάντες, Πνεῦμα σοφίας, Πνεῦμα συνέσεως, Πνεῦμα φόβου θεοῦ, τοῦ ἐπιφανέντος Χριστοῦ.

Σήμερον τῶν ὑδάτων, ἁγιάζεται ἡ φύσις· καὶ ῥήγνυται ὁ Ἰορδάνης, καὶ τῶν ἰδίων ναμάτων ἐπέχει τὸ ῥεῦμα Δεσπότην ὁρῶν ῥυπτόμενον.

Ὡς ἄνθρωπος ἐν ποταμῷ, ἦλθες Χριστὲ βασιλεῦ· καὶ δουλικὸν βάπτισμα λαβεῖν, σπεύδεις ἀγαθέ, ὑπὸ τῶν τοῦ Προδρόμου χειρῶν, διὰ τὰς ἁμαρτίας ἡμῶν, φιλάνθρωπε.

Δόξα, καὶ νῦν. Ἦχος πλ. δ'.

Πρὸς τὴν φωνὴν τοῦ βοῶντος ἐν τῇ ἐρήμῳ. Ἑτοιμάσατε τὴν ὁδὸν τοῦ Κυρίου· ἦλθες Κύριε, μορφὴν δούλου λαβών, βάπτισμα αἰτῶν, ὁ μὴ γνοὺς ἁμαρτίαν. Εἴδοσάν σε ὕδατα, καὶ ἐφοβήθησαν· σύντρομος γέγονεν ὁ Πρόδρομος, καὶ ἐβόησε λέγων· Πῶς φωτίσει ὁ λύχνος φῶς; πῶς χειροθετήσει ὁ δοῦλος τὸν Δεσπότην; Ἁγίασον ἐμὲ καὶ τὰ ὕδατα Σωτήρ, ὁ αἴρων τοῦ κόσμου τὴν ἁμαρτίαν.

Καὶ εὐθὺς τὰ Ἀναγνώσματα.

Προφητείας Ἡσαΐου *τὸ Ἀνάγνωσμα.* Κεφ. λε'. I.

Τάδε λέγει Κύριος· Εὐφράνθητι, ἔρημος διψῶσα· ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς κρίνον. Καὶ ἐξανθήσει καὶ ὑλοχαρήσει,

καὶ ἀγαλλιάσονται τὰ ἔρημα τοῦ Ἰορδάνου· *καὶ ἡ δόξα τοῦ* Λιβάνου *ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ* Καρμήλου· *καὶ ὁ λαός μου ὄψεται τὴν δόξαν* Κυρίου, *καὶ τὸ ὕψος τοῦ θεοῦ.* Ἰσχύσατε *χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα.* Παρακαλέσατε, *καὶ εἴπατε τοῖς ὀλιγοψύχοις τῇ διανοίᾳ·* Ἰσχύσατε, *καὶ μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι, καὶ ἀνταποδώσει· αὐτὸς ἥξει καὶ σώσει ἡμᾶς.* Τότε *ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται.* Τότε *ἁλεῖται χωλὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων· ὅτι ἐῤῥάγη ἐν ἐρήμῳ ὕδωρ, καὶ φάραγξ ἐν γῇ διψώσῃ.* Καὶ *ἔσται ἡ ἄνυδρος εἰς ἕλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται· ἐκεῖ ἔσται εὐφροσύνη ὀρνέων, ἐπαύλεις σειρήνων, καὶ καλάμη, καὶ ἕλη.* Καὶ *ἔσται ἐκεῖ ὁδὸς καθαρά, καὶ ὁδὸς ἁγία κληθήσεται· οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ' αὐτῆς, καὶ οὐ μὴ πλανηθῶσι.* Καὶ *οὐκ ἔσται ἐκεῖ λέων, οὐδὲ τῶν πονηρῶν θηρίων, οὐ μὴ ἀναβῇ εἰς αὐτήν, οὐδὲ μὴ εὑρεθῇ ἐκεῖ· ἀλλὰ πορεύσονται ἐν αὐτῇ λελυτρωμένοι, καὶ συνηγμένοι ὑπὸ* Κυρίου. Καὶ *ἀποστραφήσονται καὶ ἥξουσιν εἰς* Σιὼν *μετ' εὐφροσύνης καὶ ἀγαλλιάσεως· καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν αἴνεσις, καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήψεται αὐτούς· ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός.*

Προφητείας Ἡσαΐου *τὸ* Ἀνάγνωσμα. Κεφ. *νε'.* 1.

Τάδε λέγει Κύριος· Οἱ διψῶντες *πορεύεσθε ἐφ' ὕδωρ· καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε· καὶ φάγεσθε καὶ πίεσθε, ἄνευ ἀργυρίου καὶ τιμῆς, οἶνον καὶ στέαρ.* Ἵνα *τί τιμᾶσθε ἀργυρίου ἐν οὐκ ἄρτοις; καὶ ὁ μόχθος ἡμῶν οὐκ εἰς πλησμονήν;* Ἀκούσατέ *μου, καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.* Προσέχετε *τοῖς ὠσὶν ὑμῶν, καὶ ἐπακολουθεῖτε ταῖς ὁδοῖς μου· εἰσακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν* Διαθήκην *αἰωνίον, τὰ ὅσια* Δαυῒδ *τὰ πιστά.* Ἰδοὺ *μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἐν ἔθνεσιν.* Ἰδοὺ *ἔθνη, ἃ οὐκ οἴδασί σε, ἐπικαλέσονταί σε· καὶ λαοὶ οἳ οὐκ ἐπίστανταί σε, ἐπὶ σὲ καταφεύξονται, ἕνεκεν* Κυρίου *τοῦ* Θεοῦ *σου, καὶ τοῦ ἁγίου* Ἰσραήλ, *ὅτι ἐδόξασέ σε.* Ζητήσατε *τὸν*

Κύριον, καὶ ἐν τῷ εὑρίσκεν αὐτόν, ἐπικαλέσασθε· ἡνίκα δ' ἂν ἐγγίζῃ ὑμῖν, ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ, καὶ ἀνὴρ ἄνομος τὰς βουλὰς αὐτοῦ· καὶ ἐπιστράφητε πρὸς Κύριον, καὶ ἐλεηθήσεσθε, καὶ κράξεσθε, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν. Οὐ γὰρ εἰσὶν αἱ βουλαί μου, ὥσπερ αἱ βουλαὶ ὑμῶν· οὐδ' ὥσπερ αἱ ὁδοὶ ὑμῶν, αἱ ὁδοί μου, λέγει Κύριος. Ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. Ὡς γὰρ ἂν καταβῇ ὑετός, ἢ χιὼν ἐκ τοῦ οὐρανοῦ, καὶ οὐ μὴ ἀποστραφῇ, ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ, καὶ ἐκβλαστήσῃ, καὶ δῷ σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν· οὕτως ἔσται τὸ ῥῆμά μου· ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου· οὐ μὴ ἀποστραφῇ πρός με κενὸν ἕως ἂν τελεσθῇ ὅσα ἂν ἠθέλησα, καὶ εὐοδώσω τὰς ὁδούς μου, καὶ τὰ ἐντάλματά μου. Ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε, καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται, προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσει τοῖς κλάδοις. Καὶ ἀντὶ σῆς στοιβῆς, ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονίξης, ἀναβήσεται μυρσίνη· καὶ ἔσται Κυρίῳ εἰς ὄνομα, καὶ εἰς σημεῖον αἰώνιον, καὶ οὐκ ἐκλείψει.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. ιβ'. 3.

Τάδε λέγει Κύριος· Ἀντλήσατε ὕδωρ μετ' εὐφροσύνης, ἐκ τῶν πηγῶν τοῦ σωτηρίου. Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ· Ὑμνεῖτε τὸν Κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ, μιμνήσκεσθε, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ· Ὑμνήσατε τὸ ὄνομα Κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῇ. Ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοικοῦντες Σιών· ὅτι ὑψώθη ὁ Ἅγιος τοῦ Ἰσραὴλ ἐν μέσῳ αὐτῆς.

Εἶτα, Προσκείμενον, Ἦχος γ'.

Κύριος φωτισμός μου καὶ σωτήρ μου.

Στιχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

Πρὸς Κορινθίους Α΄ Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα. Κεφ. Ι΄. 1.

Ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν, ὅτι οἱ Πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον. Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ. Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον. Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

Ἀλληλούϊα. Ἦχος δ΄. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων.

Στιχ. Ὁ θεὸς τῆς δόξης ἐβρόντησεν.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Μάρκον. Κεφ. Α΄. 9.

Τῷ καιρῷ ἐκείνῳ, ἦλθεν ὁ Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανούς, καὶ τὸ Πνεῦμα ὡσεὶ περιστεράν, καταβαῖνον ἐπ' αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Καὶ εὐθὺς ὁ Διάκονος.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἄνωθεν εἰρήνης, κ.τ.λ.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος).

Ὑπὲρ τῆς ἁγίας Μονῆς (ἢ Πόλεως) ταύτης, πάσης πόλεως χώρας.

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων.

Ὑπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο. τῇ δυνάμει καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ Ἁγίου πνεύματος, τοῦ Κύριου δεηθῶμεν.

Ὑπὲρ τοῦ καταφοιτῆσαι τοῖς ὕδασι τούτοις, τὴν καθαρτικὴν τῆς ὑπερουσίου Τριάδος ἐνέργειαν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς τὴν χάριν τῆς ἀπολυτρώσεως τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ φωτισθῆναι ἡμᾶς φωτισμὸς γνώσεως καὶ εὐσεβείας, διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενηθῆναι τὸ ὕδωρ τοῦτο, ἁγιασμοῦ δῶρον, ἁμαρτημάτων λυτήριον, εἰς ἴασιν ψυχῆς καὶ σώματος, καὶ πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι αὐτό, ὕδωρ ἀλλόμενον εἰς ζωὴν αἰώνιον, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἀναδειχθῆναι αὐτό, ἀποτρόπαιον πάσης ἐπιβουλῆς ὁρατῶν καὶ ἀοράτων ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἀντλούντων καὶ ἀρυομένων ἐξ αὐτοῦ, εἰς ἁγιασμὸν οἴκων, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι αὐτό, πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων πᾶσι τοῖς ἀρυομένοις πίστει, καὶ μεταλαμβάνουσιν ἐξ αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς, ἐμπλησθῆναι ἁγιασμοῦ, διὰ τῆς τῶν ὑδάτων τούτων μεταλήψεως, τῇ ἀοράτῳ ἐπιφανείᾳ τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ εἰσακοῦσαι Κύριον τὸν Θεὸν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἁμαρτωλῶν, καὶ ἐλεῆσαι ἡμᾶς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, κ.τ.λ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης.

Τούτων δὲ λεγομένων, ὁ Ἱερεὺς λέγει τὴν Εὐχὴν ταύτην μυστικῶς.

Κύριε Ἰησοῦ Χριστέ, ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός, ὁ ἀληθινὸς Θεός, ἡ πηγὴ τῆς ζωῆς καὶ τῆς ἀθανασίας, τὸ φῶς τὸ ἐκ τοῦ φωτός, ὁ ἐλθὼν εἰς τὸν κόσμον τοῦ φωτίσαι αὐτόν, καταύγασον ἡμῶν τὴν διάνοιαν τῷ Ἁγίῳ σου Πνεύματι, καὶ πρόσδεξαι ἡμᾶς, μεγαλωσύνην καὶ εὐχαριστίαν σοι προσάγοντας, ἐπὶ τοῖς ἀπ' αἰῶνος θαυμαστοῖς σου μεγαλουργήμασι, καὶ τῇ ἐπ' ἐσχάτων τῶν αἰώνων σωτηρίῳ σου οἰκονομίᾳ· ἐν ᾗ τὸ ἀσθενὲς ἡμῶν καὶ πτωχὸν περιβαλόμενος φύραμα, καὶ τοῖς τῆς δουλείας μέτροις συγ-

κατιών, ὁ τῶν ἁπάντων βασιλεύς, ἔτι καὶ δουλικῇ χειρὶ ἐν τῷ Ἰορδάνῃ βαπτισθῆναι κατεδέξω, ἵνα, τὴν τῶν ὑδάτων φύσιν ἁγιάσας ὁ ἀναμάρτητος, ὁδοποιήσῃς ἡμῖν τὴν δι᾿ ὕδατος καὶ Πνεύματος ἀναγέννησιν, καὶ πρὸς τὴν πρώτην ἡμᾶς ἀποκαταστήσῃς ἐλευθερίαν. Οὗτινος θείου Μυστηρίου τὴν ἀνάμνησιν ἑορτάζοντες, δεόμεθά σου, Δέσποτα φιλάνθρωπε· Ῥᾶνον καὶ ἐφ᾿ ἡμᾶς τοὺς ἀναξίους δούλους σου, κατὰ τὴν θείαν σου ἐπαγγελίαν, ὕδωρ καθάρσιον, τῆς σῆς εὐσπλαγχνίας τὴν δωρεάν, εἰς τὸ τὴν ἐπὶ τῷ ὕδατι τούτῳ αἴτησιν ἡμῶν τῶν ἁμαρτωλῶν εὐπρόσδεκτον γενέσθαι τῇ σῇ ἀγαθότητι, καὶ τὴν εὐλογίαν σου δι᾿ αὐτοῦ ἡμῖν τε, καὶ παντὶ τῷ πιστῷ σου χαρισθῆναι Λαῷ, εἰς δόξαν τοῦ ἁγίου καὶ προσκυνητοῦ σου ὀνόματος.

Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμή, καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἰπὼν καθ᾿ ἑαυτὸν τό, Ἀμήν, τοῦ Διακόνου ἤδη πεπληρωκότος τὴν Συναπτήν, ἄρχεται ὁ Ἱερεὺς μεγαλοφώνως τῆς ἑπομένης Εὐχῆς[1].

Ποίημα Σωφρονίου Πατριάρχου Ἱεροσολύμων.

Τριὰς ὑπερούσιε, ὑπεράγαθε, ὑπέρθεε, παντοδύναμε, παντεπίσκοπε, ἀόρατε, ἀκατάληπτε, δημιουργὲ τῶν νοερῶν οὐσιῶν, καὶ τῶν λογικῶν φύσεων, ἡ ἔμφυτος ἀγαθότης, τὸ φῶς τὸ ἀπρόσιτον, τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, λάμψον κἀμοὶ τῷ ἀναξίῳ δούλῳ σου· φώτισόν μου τῆς διανοίας τὰ ὄμματα, ὅπως ἀνυμνῆσαι τολμήσω τὴν ἄμετρον εὐεργεσίαν καὶ δύναμιν. Εὐπρόσδεκτος γενέσθω ἡ παρ᾿ ἐμοῦ δέησις, διὰ τὸν παρεστῶτα λαόν· ὅπως τὰ πλημμελήματά μου μὴ κωλύσωσιν ἐνθάδε παραγενέσθαι τὸ Ἅγιόν σου Πνεῦμα· ἀλλὰ συγχώρησόν μοι ἀκατακρίτως βοᾶν σοι, καὶ λέγει καὶ νῦν, Ὑπεράγαθε·

Δοξάζομέν σε, Δέσποτα φιλάνθρωπε, παντοκράτορ, προαιώνιε βασιλεῦ.

[1] Ἡ παροῦσα Εὐχὴ ἀναγινώσκεται μὲν παρά τισιν· ἐν δὲ τῇ μεγάλῃ Ἐκκλησίᾳ καὶ τῷ ἁγίῳ Ὄρει οὐ λέγεται. Σὺ δὲ εἰ οὐ βούλῃ, μετάβηθι εὐθὺς μετὰ τὴν Ἐκφώνησιν εἰς τό, Μέγας εἶ Κύριε.

Δοξαζομέν σε τὸν κτίστην καὶ δημιουργὸν τοῦ παντός.

Δοξαζομέν σε, Υἱὲ τοῦ Θεου Μονογενές, τὸν ἀπάτορα ἐκ Μητρός, καὶ ἀμήτορα ἐκ Πατρός· ἐν γὰρ τῇ προλαβούσῃ Ἑορτῇ, νήπιόν σε εἴδομεν· ἐν δὲ τῇ παρούσῃ, τέλειόν σε ὁρῶμεν, τὸν ἐκ τελείου τέλειον ἐπιφανέντα Θεὸν ἡμῶν.

Σήμερον γὰρ ὁ τῆς Ἑορτῆς ἡμῖν ἐπέστη καιρός, καὶ χορὸς Ἁγίων ἐκκλησιάζει ἡμῖν, καὶ Ἄγγελοι μετὰ ἀνθρώπων συνεορτάζουσι.

Σήμερον ἡ χάρις τοῦ Ἁγίου Πνεύματος, ἐν εἴδει περιστερᾶς, τοῖς ὕδασιν ἐπεφοίτησε.

Σήμερον ὁ ἄδυτος Ἥλιος ἀνέτειλε, καὶ ὁ κόσμος τῷ φωτὶ Κυρίου καταυγάζεται.

Σήμερον ἡ σελήνη λαμπραῖς ταῖς ἀκτῖσι τῷ κόσμῳ συνεκλαμπρύνεται.

Σήμερον οἱ φωτοειδεῖς ἀστέρες, τῇ φαιδρότητι τῆς λάμψεως τὴν οἰκουμένην καλλωπίζουσι.

Σήμερον αἱ νεφέλαι ὑετὸν δικαιοσύνης τῇ ἀνθρωπότητι οὐρανόθεν δροσίζουσι.

Σήμερον ὁ ἄκτιστος ὑπὸ τοῦ ἰδίου πλάσματος βουλῇ χειροθετεῖται.

Σήμερον ὁ Προφήτης καὶ Πρόδρομος, τῷ Δεσπότῃ προσέρχεται, ἀλλὰ τρόμῳ παρίσταται, ὁρῶν Θεοῦ πρὸς ἡμᾶς συγκατάβασιν.

Σήμερον τὰ τοῦ Ἰορδάνου νάματα, εἰς ἰάματα μεταποιεῖται, τῇ τοῦ Κυρίου παρουσίᾳ.

Σήμερον ῥείθροις μυστικοῖς πᾶσα ἡ κτίσις ἀρδεύεται.

Σήμερον τὰ τῶν ἀνθρώπων πταίσματα τοῖς ὕδασι τοῦ Ἰορδάνου ἀπαλείφονται.

Σήμερον ὁ Παράδεισος ἠνέῳκται τοῖς ἀνθρώποις, καὶ ὁ τῆς δικαιοσύνης Ἥλιος καταυγάζει ἡμῖν.

Σήμερον τὸ πικρὸν ὕδωρ, τὸ ἐπὶ Μωϋσέως, τῷ λαῷ εἰς γλυκύτητα μεταποιεῖται, τῇ τοῦ Κυρίου παρουσίᾳ.

Σήμερον τοῦ παλαιοῦ θρήνου ἀπηλλάγημεν, καὶ ὡς νέος Ἰσραὴλ διεσώθημεν.

Σήμερον τοῦ σκότους ἐλυτρώθημεν, καὶ τῷ φωτὶ τῆς θεογνωσίας καταυγαζόμεθα.

Σήμερον ἡ ἀχλὺς τοῦ κόσμου καθαίρεται, τῇ ἐπιφανείᾳ τοῦ Θεοῦ ἡμῶν.

Σήμερον λαμπαδοφεγγεῖ πᾶσα ἡ κτίσις ἄνωθεν.

Σήμερον ἡ πλάνη κατήργηται, καὶ ὁδὸν ἡμῖν σωτηρίας ἐργάζεται ἡ τοῦ Δεσπότου ἐπέλευσις.

Σήμερον τὰ ἄνω τοῖς κάτω συνεορτάζει, καὶ τὰ κάτω τοῖς ἄνω συνομιλεῖ.

Σήμερον ἡ ἱερὰ καὶ μεγαλόφωνος τῶν Ὀρθοδόξων πανήγυρις ἀγάλλεται.

Σήμερον ὁ Δεσπότης πρὸς τὸ βάπτισμα ἐπείγεται, ἵνα ἀναβιβάσῃ πρὸς ὕψος τὸ ἀνθρώπινον.

Σήμερον ὁ ἀκλινὴς τῷ ἰδίῳ οἰκέτῃ ὑποκλίνεται, ἵνα ἡμᾶς ἐκ τῆς δουλείας ἐλευθερώσῃ.

Σήμερον βασιλείαν οὐρανῶν ὠνησάμεθα· τῆς γὰρ βασιλείας τοῦ Κυρίου οὐκ ἔσται τέλος.

Σήμερον γῆ καὶ θάλασσα τὴν τοῦ κόσμου χαρὰν ἐμερίσαντο, καὶ ὁ κόσμος εὐφροσύνης πεπλήρωται.

Εἴδοσάν σε ὕδατα, ὁ Θεός, εἴδοσάν σε ὕδατα, καὶ ἐφοβήθησαν. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, θεασάμενος τὸ πῦρ τῆς Θεότητος, σωματικῶς κατερχόμενον, καὶ εἰσερχόμενον ἐπ᾽ αὐτόν. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, θεωρῶν τὸ Πνεῦμα τὸ Ἅγιον, ἐν εἴδει περιστερᾶς κατερχόμενον, καὶ περιϊπτάμενόν σοι. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, ὁρῶν τὸν ἀόρατον ὁραθέντα, τὸν Κτίστην σαρκωθέντα, τὸν Δεσπότην ἐν δούλου μορφῇ. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, καὶ τὰ ὄρη ἐσκίρτησαν, Θεὸν ἐν σαρκὶ καθορῶντα· καὶ νεφέλαι φωνὴν ἔδωκαν, θαυμάζουσαι τὸν παραγενόμενον, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· αὐτὸν δὲ τὸν τῆς παρακοῆς θάνατον, καὶ τὸ τῆς πλάνης κέντρον, καὶ τὸν τοῦ Ἅιδου σύνδεσμον ἐν τῷ Ἰορδάνῃ βυθίσαντα, καὶ Βάπτισμα σωτηρίας τῷ κόσμῳ δωρησάμενον. Ὅθεν κἀγὼ ὁ ἁμαρτωλὸς καὶ ἀνάξιος δοῦλός σου, τὰ μεγαλεῖα τῶν θαυμάτων σου διηγούμενος, συνεχόμενος φόβῳ, ἐν κατανύξει βοῶ σοι.

Καὶ εὐθὺς γεγονωτέρα τῇ φωνῇ.

Μέγας εἶ Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου. (ἐκ. γ΄.) Σὺ γάρ, βουλήσει, ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, τῷ σῷ κράτει συνέχεις τὴν κτίσιν, καὶ τῇ σῇ προνοίᾳ διοικεῖς τὸν κόσμον. Σὺ ἐκ τεσσάρων στοιχείων τὴν κτίσιν συναρμόσας, τέτταρσι καιροῖς τὸν κύκλον τοῦ ἐνιαυτοῦ ἐστεφάνωσας. Σὲ τρέμουσιν αἱ νοεραὶ πᾶσαι Δυνάμεις· σὲ ὑμνεῖ ἥλιος· σὲ δοξάζει σελήνη· σοὶ ἐντυγχάνει τὰ ἄστρα· σοὶ ὑπακούει τὸ φῶς· σὲ φρίττουσιν ἄβυσσοι· σοὶ δουλεύουσιν αἱ πηγαί. Σὺ ἐξέτεινας τὸν οὐρανὸν ὡσεὶ δέρριν·

σὺ ἐστερεώσας τὴν γῆν ἐπὶ τῶν ὑδάτων· σὺ περιετείχισας τὴν θάλασσαν ψάμμῳ· σὺ πρὸς ἀναπνοὰς τὸν ἀέρα ἐξέχεας. Ἀγγελικαὶ Δυνάμεις σοὶ λειτουργοῦσιν, οἱ τῶν Ἀρχαγγέλων χοροὶ σὲ προσκυνοῦσι· τὰ πολυόμματα Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, κύκλῳ ἱστάμενα καὶ περιϊπτάμενα, φόβῳ τῆς ἀπροσίτου σου δόξης, κατακαλύπτεται. Σὺ γάρ, Θεὸς ὢν ἀπερίγραπτος, ἄναρχός τε καὶ ἀνέκφραστος, ἦλθες ἐπὶ τῆς γῆς, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· οὐ γὰρ ἔφερες Δέσποτα, διὰ σπλάγχνα ἐλέους σου, θεᾶσθαι ὑπὸ τοῦ διαβόλου τυραννούμενον τὸ γένος τῶν ἀνθρώπων· ἀλλ' ἦλθες, καὶ ἔσωσας ἡμᾶς. Ὁμολογοῦμεν τὴν χάριν, κηρύττομεν τὸν ἔλεον, οὐ κρύπτομεν τὴν εὐεργεσίαν· τὰς τῆς φύσεως ἡμῶν γονὰς ἠλευθέρωσας· παρθενικὴν ἡγίασας μήτραν τῷ τόκῳ σου· πᾶσα ἡ κτίσις ὕμνησέ σε ἐπιφανέντα. Σὺ γάρ, ὁ Θεὸς ἡμῶν, ἐπὶ τῆς γῆς ὤφθης, καὶ τοῖς ἀνθρώποις συνανεστράφης. Σὺ καὶ τὰ Ἰορδάνεια ῥεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας τὸ πανάγιόν σου Πνεῦμα, καὶ τὰς κεφαλὰς τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων. Αὐτὸς οὖν, φιλάνθρωπε Βασιλεῦ, πάρεσο καὶ νῦν, διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου σου Πνεύματος, καὶ ἁγίασον τὸ ὕδωρ τοῦτο· (ἐκ. γ΄.) καὶ δὸς αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου. Ποίησον αὐτὸ ἀφθαρσίας πηγήν, ἁγιασμοῦ δῶρον, ἁμαρτημάτων λυτήριον, νοσημάτων ἀλεξιτήριον, δαίμοσιν ὀλέθριον, ταῖς ἐναντίαις δύναμεσιν ἀπρόσιτον, ἀγγελικῆς ἰσχύος πεπληρωμένον. Ἵνα πάντες οἱ ἀρυόμενοι καὶ μεταλαμβάνοντες ἔχοιεν αὐτὸ πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων, πρὸς ἰατρείαν παθῶν, πρὸς ἁγιασμὸν οἴκων, πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον. Σὺ γὰρ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ Πνεύματος ἀνακαινίσας τὴν παλαιωθεῖσαν φύσιν ὑπὸ τῆς ἁμαρτίας. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος κατακλύσας ἐπὶ τοῖς Νῶε τὴν ἁμαρτίαν. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διὰ θαλάσσης ἐλευθερώσας ἐκ τῆς δουλείας Φαραώ, διὰ Μωϋσέως, τὸ γένος τῶν Ἑβραίων. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διαῤῥήξας πέτραν ἐν ἐρήμῳ, καὶ ἐῤῥύησαν ὕδατα, καὶ χείμαῤῥοι κατεκλύσθησαν, καὶ διψῶντα τὸν Λαόν σου κορέσας. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ πυρός, διὰ τοῦ Ἠλίου, ἀπαλλάξας τὸν Ἰσραὴλ ἐκ τῆς πλάνης

τοῦ Βάαλ. Αὐτὸς καὶ νῦν, Δέσποτα, ἁγίασον τὸ ὕδωρ τοῦτο, τῷ Πνεύματί σου τῷ Ἁγίῳ. (ἐκ. γ΄.) Δὸς πᾶσι τοῖς τε ἁπτομένας, τοῖς τε χριομένοις, τοῖς τε μεταλαμβάνουσι, τὸν ἁγιασμόν, τὴν εὐλογίαν, τὴν κάθαρσιν, τὴν ὑγείαν. Καὶ σῶσον, Κύριε, τοὺς δούλους σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν. (ἐκ. γ΄.) Καὶ φύλαξον αὐτοὺς ὑπὸ τὴν σκέπην σου ἐν εἰρήνῃ· ὑπόταξον ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον· χάρισαι αὐτοῖς πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ζωὴν τὴν αἰώνιον. Μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), καὶ παντὸς τοῦ Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ τάγματος, καὶ τοῦ περιεστῶτος Λαοῦ, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ μέγα σου ἔλεος. Ἵνα καὶ διὰ στοιχείων, καὶ διὰ Ἀγγέλων, καὶ διὰ ἀνθρώπων, καὶ διὰ ὁρωμένων, καὶ διὰ ἀοράτων, δοξάζηταί σου, τὸ πανάγιον ὄνομα, σὺν τῷ Πατρί, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἰρήνη πᾶσι.

Ὁ Διάκονος· Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνωμεν.

Καὶ ὁ Ἱερεὺς ἐπεύχεται μυστικῶς.

Κλῖνον, Κύριε, τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν· ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἁγιάσας τὰ ὕδατα, εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τοῦ ἑαυτῶν αὐχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα· καὶ καταξίωσον ἡμᾶς, ἐμπλησθῆναι τοῦ ἁγιασμοῦ σου, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ· καὶ γενέσθω ἡμῖν, Κύριε, εἰς ὑγείαν ψυχῆς τε καὶ σώματος.

Ἐκφώνως·

Σὺ γὰρ εἶ ὁ ἁγιασμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εὐθύς, εὐλογῶν τὰ ὕδατα σταυροειδῶς, βαπτίζει τὸν τίμιον Σταυρόν, ὄρθιον αὐτὸν κατάγων ἐν τῷ ὕδατι καὶ ἀνάγων, ψάλλων καὶ τὸ παρὸν Τροπάριον, Ἦχος α΄.

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε, ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς, ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεός, καὶ τὸν κόσμον φωτίσας, δόξα σοι.

Καὶ ῥαντίζει πάντα τὸν Λαὸν ἐκ τοῦ ὕδατος, Εἰσερχόμενοι δὲ ἐν τῷ Ναῷ, ψάλλομεν τὸ παρὸν Ἰδιόμελον,

Ἦχος πλ. β΄.

Ἀνυμνήσωμεν οἱ πιστοί, τῆς περὶ ἡμᾶς τοῦ Θεοῦ οἰκονομίας τὸ μέγεθος· ἐν γὰρ τῷ ἡμῶν παραπτώματι, γενόμενος ἄνθρωπος, καὶ ἡμῶν κάθαρσιν καθαίρεται ἐν τῷ Ἰορδάνῃ, ὁ μόνος καθαρὸς καὶ ἀκήρατος ἁγιάζων ἐμὲ καὶ τὰ ὕδατα, καὶ τὰς κεφαλὰς τῶν δρακόντων, συντρίβων ἐπὶ τοῦ ὕδατος. Ἀντλήσωμεν οὖν ὕδωρ, μετ᾽ εὐφροσύνης, ἀδελφοί· ἡ γὰρ χάρις τοῦ Πνεύματος, τοῖς πιστῶς ἀντλοῦσιν ἀοράτως ἐπιδίδοται, παρὰ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

Εἶτα ὁ Ψαλμός, Εὐλογήσω τὸν Κύριον, *καὶ δίδοται τὸ κατακλαστὸν καὶ γίνεται τελεία* Ἀπόλυσις.

ΑΚΟΛΟΥΘΙΑ

ΤΟΥ

ΜΙΚΡΟΥ ΑΓΙΑΣΜΟΥ.

Εὐλογήσαντος τοῦ Ἱερέως, λέγομεν τὸν ΡΜΒ΄. *Ψαλμόν,* Κύριε, εἰσάκουσον τῆς προσευχῆς μου. *Εἶτα τό,* Θεὸς Κύριος, *καὶ τὰ παρόντα*

Τροπάρια Ἦχος δ΄.

Τῇ Θεοτόκῳ ἐκτενῶς νῦν προσδράμωμεν, ἁμαρτωλοὶ καὶ ταπεινοί, καὶ προσπέσωμεν ἐν μετανοίᾳ, κράζοντες ἐκ βάθους ψυχῆς· Δέσποινα βοήθησον ἐφ᾽ ἡμῶν σπλαγχνισθεῖσα· σπεῦσον, ἀπολλύμεθα, ὑπὸ πλήθους πταισμάτων· μὴ ἀποστρέψῃς σοὺς δούλους κενούς· σὲ γὰρ καὶ μόνην ἐλπίδα κεκτήμεθα. Δόξα, τὸ αὐτό.

Καὶ νῦν, τὸ ἑξῆς.

Οὐ σιωπήσωμεν ποτὲ Θεοτόκε, τὰς δυναστείας σου λαλεῖν οἱ ἀνάξιοι· εἰμὴ γὰρ σὺ προΐστασο πρεσβεύουσα, τίς ἡμᾶς ἐῤῥύσατο ἐκ τοσούτων κινδύνων; τίς δὲ διεφύλαξεν ἕως νῦν ἐλευθέρους; οὐκ ἀποστῶμεν Δέσποινα ἐκ σοῦ· σοὺς γὰρ δούλους σώζεις ἀεὶ ἐκ παντοίων δεινῶν.

Καὶ τὸν Ν΄. *Εἶτα ψάλλομεν τὰ Τροπάρια ταῦτα·*

Ἦχος πλ. β΄. Ὁ Εἱρμός.

Ἡ τὸ χαῖρε δι᾽ Ἀγγέλου δεξαμένη, καὶ τεκοῦσα τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε, τοὺς σὲ μεγαλύνοντας.

Δίς.

Ἀνυμνοῦμεν τὸν Υἱόν σου Θεοτόκε, καὶ βοῶμεν Πανάχραντε Δέσποινα· Παντὸς κίνδυνου ῥῦσαι τοὺς οἰκέτας σου.

Βασιλέων, Προφητῶν, καὶ Ἀποστόλων, καὶ Μαρτύρων ὑπάρχεις τὸ καύχημα, καὶ προστασία τοῦ κόσμου Πανάμωμε.

Γλῶσσα πᾶσα εὐφημεῖ καὶ μακαρίζει, καὶ δοξάζει τὸν ἄχραντον τόκον σου, τῶν Ὀρθοδόξων, Μαρία Θεόνυμφε.

Δὸς Χριστέ μου καὶ ἐμοὶ τῷ ἀναξίῳ ὀφλημάτων τὴν ἄφεσιν δέομαι, τῆς σὲ τεκούσης πρεσβείαις ὡς εὔσπλαγχνος.

Ἐπὶ σέ μου τὰς ἐλπίδας ἀνεθέμην, Θεοτόκε· σῶσον ταῖς πρεσβείαις σου, καὶ δώρησαί μοι πταισμάτων τὴν ἄφεσιν.

Ζώωσόν με ἡ τεκοῦσα ζωοδότην, καὶ σωτῆρα· σῶσον ταῖς πρεσβείαις σου, εὐλογημένη ἐλπὶς τῶν ψυχῶν ἡμῶν.

Ἡ τὸν Κτίστην τῶν ἁπάντων ἐν γαστρί σου, συλλαβοῦσα, Παρθένε πανάμωμε, ταῖς σαῖς πρεσβείαις σῶσον τὰς ψυχὰς ἡμῶν.

Θεοτόκε ἡ τεκοῦσα διὰ λόγου, ὑπὲρ λόγον, τὸν Λόγον Πανύμνητε, αὐτὸν δυσώπει, σῶσαι τὰς ψυχὰς ἡμῶν.

Ἱλεών μοι τὸν Κριτήν τε καὶ Υἱόν σου, ἐπταικότι ὑπὲρ πάντα ἄνθρωπον, ταῖς σαῖς πρεσβείαις ἀπέργασαι Δέσποινα.

Καταχρέως ἐκβοῶμέν σοι τό, Χαῖρε, Θεοτόκε, ἁγνὴ ἀειπάρθενε· ἐκδυσωποῦντες πρεσβείαις σου σώζεσθαι.

Λύτρωσαί με τοῦ πυρὸς τοῦ αἰωνίου, καὶ βασάνων τῶν ἀποκειμένων μοι, Θεογεννῆτορ, ὅπως μακαρίζω σε.

Μὴ παρίδῃς τὰς δεήσεις τῶν σῶν δούλων, δυσωποῦμεν πανύμνητε Δέσποινα, ἵνα ῥυσθῶμεν πάσης περιστάσεως.

Νοσημάτων καὶ παντοίων ἀλγηδόνων, καὶ κινδύνων ἡμᾶς ἐλευθέρωσον, τῇ ἱερᾷ σου σκέπῃ καταφεύγοντας.

Ξένον θαῦμα τὸ ἐν σοὶ Θεοκυῆτορ· δι' ἡμᾶς γὰρ καθ' ἡμᾶς γεγένηται, ὁ πάντων κτίστης ἐκ σοῦ καὶ Θεὸς ἡμῶν.

Ὁ ναός σου Θεοτόκε ἀνεδείχθη, ἰατρεῖον νοσημάτων ἄμισθον, καὶ θλιβομένων ψυχῶν παραμύθιον.

Παναγία Θεοτόκε ἡ τεκοῦσα, τὸν Σωτῆρα, κινδύνων διάσωσον, καὶ πάσης ἄλλης ἀνάγκης τοὺς δούλους σου.

Ῥῦσαι πάσης ἀπειλῆς ἐπερ-

χομένης, τοὺς σοὺς δούλους Πανάχραντε Δέσποινα, καὶ πάσης βλάβης ψυχῆς τε καὶ σώματος.

Σῶσον πάντας ταῖς πρεσβείαις σου Παρθένε, τοὺς εἰς σὲ Θεοτόκε προστρέχοντας, καὶ ῥῦσαι πάσης ἀνάγκης καὶ θλίψεως.

Τίς προστρέχων τῷ Ναῷ σου Θεοτόκε, οὐ λαμβάνει ταχέως τὴν ἴασιν, ψυχῆς ὁμοῦ τε καὶ σώματος ἄχραντε;

Ὑπὸ πάντων δυσωπούμενος οἰκτίρμον, τῶν Ἁγίων καὶ τῶν ἄνω Τάξεων, ἱλάσθητί μοι διὰ τῆς Τεκούσης σε.

Φεῖσαι Σῶτερ τῶν ψυχῶν τῶν τεθνεώτων, ἐπ' ἐλπίδα ζωῆς ἀδελφῶν ἡμῶν, καὶ ἄνες ἄφες αὐτοῖς τὰ ἐγκλήματα.

Χαῖρε κόσμου ἱλαστήριον Παρθένε, χαῖρε στάμνε καὶ λυχνία πάγχρυσε, τοῦ θείου Μάννα καὶ Φωτὸς Θεόνυμφε.

Ψάλλομέν σοι τῷ Θεῷ τῷ ἐν Τριάδι, ἐκβοῶντες φωνὴν τὴν τρισάγιον, ἐκδυσωποῦντες σωτηρίας τεύξασθαι.

Ὦ Παρθένε, ἡ τεκοῦσα τὸν Σωτῆρα, καὶ Δεσπότην τοῦ κόσμου καὶ Κύριον, αὐτὸν δυσώπει, σῶσαι τὰς ψυχὰς ἡμῶν.

Χαῖρε ὄρος, χαῖρε βάτε, χαῖρε πύλη, χαῖρε κλίμαξ, χαῖρε θεία τράπεζα, ἡ πάντων χαῖρε βοήθεια Δέσποινα.

Ταῖς πρεσβείαις Ἐλεῆμον τῆς Μητρός σου, τῆς ἀχράντου, καὶ πάντων Ἁγίων σου, τὰ σὰ ἐλέη τῷ λαῷ σου δώρησαι.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀρχαγγέλων, καὶ Ἀγγέλων, καὶ τῶν ἄνω Τάξεων, σοὺς δούλους, Σῶτερ καλῶς διαφύλαξον.

Τῇ πρεσβείᾳ τοῦ τιμίου καὶ ἐνδόξου, βαπτιστοῦ σου Προφήτου Προδρόμου τε, Χριστέ μου Σῶτερ, τοὺς δούλους σου φύλαξον.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀποστόλων, καὶ Μαρτύρων, καὶ πάντων Ἁγίων σου, τὰ σὰ ἐλέη τῷ λαῷ σου δώρησαι.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀναργύρων, Θεοτόκε τοὺς δούλους σου φύλαττε, ὡς προστασία τοῦ κόσμου καὶ στήριγμα.

Δόξα.

Τὸν Πατέρα καὶ Υἱὸν δοξολογοῦμεν, καὶ τὸ Πνεῦμα τὸ Ἅγιον λέγοντες· Τριὰς ἁγία σῶσον τὰς ψυχὰς ἡμῶν.

Καὶ νῦν. Θεοτοκίον.

Ἡ ἀῤῥήτως ἐπ' ἐσχάτων συλλαβοῦσα, καὶ τεκοῦσα τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε τοὺς σὲ μεγαλύνοντας. Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν, εὐλογημένη Θεοτόκε· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσωμεν· ῥυσθείημεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν.

Τοῦ Κυρίου δεηθῶμεν. Ὅτι Ἅγιος εἶ ὁ Θεός.

Εἶτα τὰ παρόντα Τροπάρια, Ἦχος πλ. δ'.

Νῦν ἐπέστη ὁ καιρὸς ὁ πάντα ἁγιάζων, καὶ ὁ δίκαιος ἡμᾶς ἀναμένει Κριτής· ἀλλ' ἐπίστρεψον ψυχὴ πρὸς μετάνοιαν, ὡς ἡ Πόρνη κράζουσα σὺν δάκρυσι· Κύριε ἐλέησόν με.

Νάμασιν ἐπομβρίσας Χριστέ, πηγὴν τῶν ἰάσεων, ἐν τῷ πανσέπτῳ Ναῷ τῆς Παρθένου σήμερον, καὶ τῷ τῆς σῆς εὐλογίας ῥαντισμῷ, φυγαδεύεις τὰς νόσους τῶν ἀσθενούντων, ἰατρὲ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Παρθένος ἔτεκες ἀπειρόγαμε, καὶ Παρθένος ἔμεινας Μήτηρ ἀνύμφευτε, Θεοτόκε Μαρία· Χριστὸν τὸν Θεὸν ἡμῶν ἱκέτευε, σωθῆναι ἡμᾶς.

Παναγία Θεοτόκε Παρθένε, τῶν χειρῶν ἡμῶν τὰ ἔργα κατεύθυνον, καὶ συγχώρησιν τῶν πταισμάτων ἡμῶν αἴτησαι, ἐν τῷ ψάλλειν ἡμᾶς τῶν Ἀγγέλων τὸν ὕμνον·

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Καὶ μετὰ τὸ Τρισάγιον, Προκείμενον, Ἦχος δ'.

Κύριος φωτισμός μου καὶ σωτήρ μου.

Στίχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα. Κεφ. β'. 11.

Ἀδελφοί, ὁ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω

σε. Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ Θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον· καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου διαπαντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται, καὶ πιστὸς Ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ Λαοῦ· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Ἀλληλούϊα. Ἐξηρεύξατο ἡ καρδία μου.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Ἰωάννην. Κεφ. ε΄. 1.

Τῷ καιρῷ ἐκείνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ, κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάραττε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

Εἶτα ὁ Διάκονος τὰ Εἰρηνικά.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἄνωθεν εἰρήνης.
Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου.
Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν.
Ὑπὲρ τῶν εὐσεβεστάτων.
Ὑπὲρ τῆς Πόλεως ταύτης.
Ὑπὲρ εὐκρασίας ἀέρων.
Ὑπὲρ πλεόντων, ὁδοιπορούντων.
Ὑπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο, τῇ δυνάμει, καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.
Ὑπὲρ τοῦ καταφοιτῆσαι τῷ ὕδατι

τούτῳ τὴν καθαρτικὴν τῆς ὑπερουσίου Τριάδος ἐνέργειαν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι τὸ ὕδωρ τοῦτο, ἰαματικὸν ψυχῶν καὶ σωμάτων, καὶ πάσης ἀντικειμένης δυνάμεως ἀποτρεπτικόν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ καταπεμφθῆναι αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ πάντων τῶν χρῃζόντων τῆς παρὰ τοῦ Θεοῦ βοηθείας καὶ ἀντιλήψεως, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ φωτισθῆναι ἡμᾶς φωτισμὸν γνώσεως, διὰ τῆς ὁμοουσίου Τριάδος, τοῦ Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν ἀναδείξῃ ἡμᾶς υἱοὺς καὶ κληρονόμους τῆς βασιλείας αὐτοῦ, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς Παναγίας, ἀχράντου.

Ὁ Ἱερεὺς *ἐκφώνως*·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, κ.τ.λ.

Εἶτα λέγει τὴν Εὐχὴν ταύτην· Τοῦ Κυρίου δεηθῶμεν. Κύριε ὁ Θεὸς ἡμῶν, ὁ μέγας τῇ βουλῇ, καὶ θαυμαστὸς τοῖς ἔργοις, ὁ πάσης ὁρατῆς τε καὶ ἀοράτου κτίσεως δημιουργός· ὁ φυλάσσων τὴν διαθήκην σου, καὶ τὸ ἔλεός σου τοῖς ἀγαπῶσί σε, καὶ τηροῦσι τὰ σὰ προστάγματα· ὁ πάντων τῶν ἐν ἀνάγκαις ἐλεεινὰ προσδεχόμενος δάκρυα· διὰ γὰρ τοῦτο παραγέγονας ἐν δούλου μορφῇ, οὐ φάσμασιν ἡμᾶς ἐκδειματούμενος, ἀλλ' ὑγείαν τῷ σώματι ἀληθῆ ὀρέγων, καὶ λέγων· Ἴδε ὑγιὴς γέγονας, μηκέτι ἁμάρτανε. Ἀλλὰ καὶ ἐκ πηλοῦ ζῶντας ὀφθαλμοὺς εἰργάσω, καί, νίψασθαι κελεύσας, τὸ φῶς οἰκῆσαι παρεσκεύασας λόγῳ· ὁ τὰς τῶν ἐναντίων παθῶν σπιλάδας ταράττων, καὶ τὴν τοῦ βίου τούτου ἁλμυρὰν θάλασσαν καταστείλας, καὶ τὰ ἀχθηφόρα τῶν ἡδονῶν κατευνάσας κύματα· αὐτὸς φιλάνθρωπε βασιλεῦ, ὁ δοὺς ἡμῖν χιονοφεγγόφωτον φορέσαι στολὴν ἐξ ὕδατός τε καὶ πνεύματος, καὶ διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ τὴν σὴν εὐλογίαν ἡμῖν κατάπεμψον, τὸν ῥύπον τῶν παθῶν ἀποσμήχουσαν. Ναί, Δεσ-

ποτα δεόμεθα· Ἐπίσκεψαι ἡμῶν, ἀγαθέ, τὴν ἀσθένειαν, καὶ ἴασαι ἡμῶν τὰς νόσους ψυχῆς τε καὶ σώματος, τῷ ἐλέει σου· πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων ἀσωμάτων· τοῦ τιμίου καὶ ἐνδόξου Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν· τῶν ἐν ἁγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν, καὶ οἰκουμενικῶν, Διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου· τῶν ἐν ἁγίοις Πατέρων ἡμῶν Ἀθανασίου καὶ Κυρίλλου, Πατριαρχῶν Ἀλεξανδρείας, Σπυρίδωνος Τριμυθοῦντος, καὶ Νικολάου Μύρων τῆς Λυκίας, τῶν Θαυματουργῶν· τῶν ἁγίων καὶ ἐνδόξων Μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, καὶ Δημητρίου τοῦ Μυροβλύτου· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ, καὶ Ἄννης· τῶν ἁγίων ἐνδόξων καὶ Θαυματουργῶν Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου, Σαμψῶν καὶ Διομήδους, Μωκίου καὶ Ἀνικήτου, Θαλλελαίου καὶ Τρύφωνος, τοῦ Ἁγίου (τῆς ἡμέρας), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων. Καὶ φύλαττε, Κύριε, τοὺς δούλους σου τοὺς πιστοὺς βασιλεῖς ἡμῶν· (ἐκ. γ΄.) χάρισαι αὐτοῖς ψυχῆς καὶ σώματος τὴν ὑγείαν, καὶ τῇ δουλικῇ, σου ταύτῃ τῶν Χριστιανῶν πολιτείᾳ ποίησον κατὰ πάντα ἐπιεικεῖς. Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς Ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, καὶ παντὸς Ἱερατικοῦ καὶ Μοναχικοῦ τάγματος, καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν μισούντων καὶ ἀγαπώντων ἡμᾶς· τῶν διακονούντων ἀδελφῶν ἡμῶν, τῶν περιεστώτων, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν. Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ καὶ θλίψεσιν ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ μέγα σου ἔλεος, πάσης ἀνάγκης ῥυόμενος.

Ὅτι σὺ εἶ ἡ πηγὴ τῶν ἰαμάτων, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ

παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἱερεύς· Εἰρήνη *πᾶσι.* Ὁ Διάκονος· Τὰς *κεφαλὰς ἡμῶν τῷ* Κυρίῳ *κλίνατε.*

Καὶ λέγει ὁ Ἱερεὺς τὴν Εὐχὴν ταύτην μυστικῶς.

Κλῖνον, Κύριε, *τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν, ὁ ἐν* Ἰορδάνῃ *βαπτισθῆναι καταδεξάμενος, καὶ ἁγιάσας τὰ ὕδατα· καὶ εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τῶν ἑαυτῶν αὐχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα· καὶ καταξίωσον ἡμᾶς, ἐμπλησθῆναι τοῦ ἁγιασμοῦ σου, διὰ τῆς σοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ· καὶ γενέσθω ἡμῖν,* Κύριε, *εἰς ὑγείαν ψυχῆς τε καὶ σώματος.*

Ἐκφώνως·

Σὺ *γὰρ εἶ ὁ ἁγιασμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου* Πατρί, *καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου* Πνεύματι, *νῦν, κ.τ.λ.*

Εἶτα λαβὼν τὸν τίμιον Σταυρόν, εὐλογεῖ τὰ ὕδατα ἐκ τρίτου, κατάγων καὶ ἀνάγων αὐτὸν ὄρθιον, καὶ ψάλλων τό,

Σῶσον Κύριε *τὸν* Λαόν *σου.* **Ἐκ. γʹ.**

Εἶτα ῥαντίζων σταυροειδῶς λέγει τὸ παρὸν Τροπάριον. Ἦχος βʹ.

Τῶν *σῶν δωρεῶν, ἀξίους ἡμᾶς ποίησον* Θεοτόκε Παρθένε, *παρορῶσα τὰ πλημμελήματα ἡμῶν, καὶ παρέχουσα ἰάματα, τοῖς ἐν πίστει λαμβάνουσι τὴν εὐλογίαν σου* Ἄχραντε.

Εἶτα ἀσπάζεται ὁ Ἱερεὺς τὸν τίμιον Σταυρόν, ὡσαύτως καὶ πᾶς ὁ λαός, Εἶθ' οὕτω ῥαντίζει πάντα τὸν λαόν, καὶ τὴν Μονὴν μετὰ τοῦ Ἁγιάσματος.

Ὁ δὲ Χορὸς ψάλλει τὸ παρὸν Τροπάριον. Ἦχος δʹ.

Πηγὴν *ἰαμάτων ἔχοντες, ἅγιοι* Ἀνάργυροι, *τὰς ἰάσεις παρέχετε πᾶσι τοῖς δεομένοις, ὡς μεγίστων δωρεῶν ἀξιωθέντες, παρὰ τῆς*

ἀεννάου πηγῆς τοῦ Σωτῆρος Χριστοῦ. Φησὶ γὰρ πρὸς ὑμᾶς ὁ Κύριος, ὡς ὁμοζήλους τῶν Ἀποστόλων· Ἰδοὺ δέδωκα ἡμῖν τὴν ἐξουσίαν, κατὰ πνευμάτων ἀκαθάρτων, ὥστε αὐτὰ ἐκβάλλειν, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Διὸ τοῖς προστάγμασιν αὐτοῦ καλῶς πολιτευσάμενοι, δωρεὰν ἐλάβετε, δωρεὰν παρέχετε, ἰατρεύοντες τὰ πάθη τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν.

Δόξα, καὶ νῦν. Θεοτοκίον.

Νεῦσον παρακλήσεσι σῶν ἱκετῶν Πανάμωμε, παύουσα δεινῶν ἡμῶν ἐπαναστάσεις, πάσης θλίψεως ἡμᾶς ἀπαλλάττουσα· σὲ γὰρ μόνην ἀσφαλῆ, καὶ βεβαίαν ἄγκυραν ἔχομεν, καὶ τὴν σὴν προστασίαν κεκτήμεθα· μὴ αἰσχυνθῶμεν Δέσποινα, σὲ προσκαλούμενοι· Σπεῦσον εἰς ἱκεσίαν τῶν σοὶ πιστῶς βοώντων· Χαῖρε Δέσποινα, ἡ πάντων βοήθεια, χαρά, καὶ σκέπη, καὶ σωτηρία τῶν ψυχῶν ἡμῶν. Καὶ τό, Δέσποινα πρόσδεξαι, τὰς δεήσεις τῶν δούλων σου.

Ὁ Διάκονος· Ἐλέησον ἡμᾶς ὁ Θεός.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας.

Ὁ Ἱερεύς· Ἐπάκουσον ἡμῶν ὁ Θεός.

Καὶ ποιεῖ Ἀπόλυσιν.

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